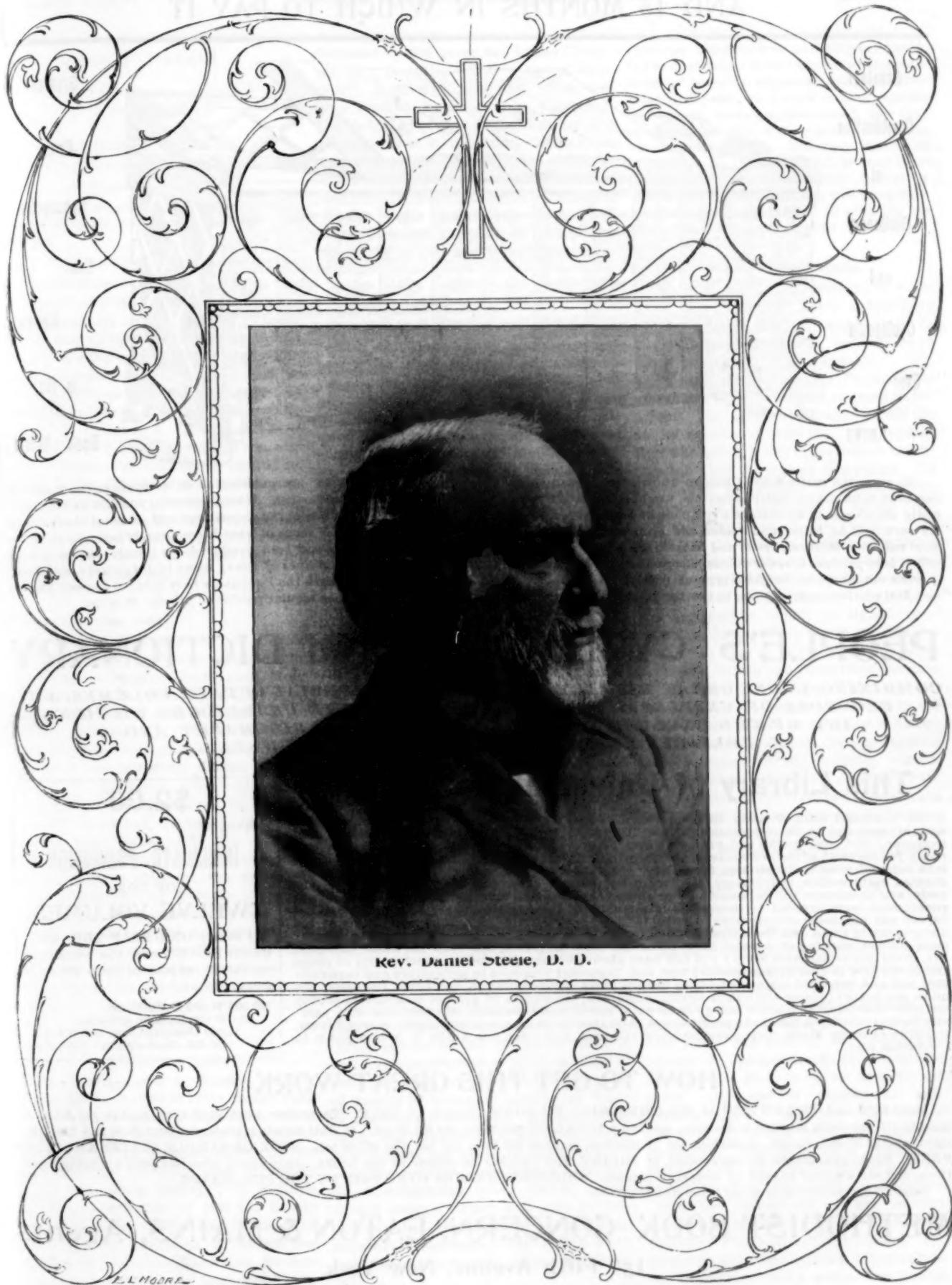


Zion's Herald

Wednesday, January 26, 1898



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Number 4

Zion's Herald

CHARLES PARKHURST, Editor
A. S. WEED, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

To Eliminate Flaws

The most serious accidents on railways and steamships are occasioned by some hidden flaw in the steel of a wheel, or of a shaft, or of an engine crank. Ellis May, an Englishman, has devised a plan of making castings in an air-tight chamber. The mold is placed in the chamber before the air is exhausted. The chamber is surrounded by other chambers also air-tight. When the casting is poured in, the air in the inner chamber is instantaneously sucked out into the surrounding chambers, and with it the secluded air and gases in the fluid metal. This casting in *vacuo* results, it is claimed, in a flawless, homogeneous steel.

The Columbia River Jetty

A glance at the map of our Pacific coast will show that the development of the States of Oregon, Washington, Montana and Idaho depends largely upon the navigability of the Columbia River and its tributaries. The river itself, with aid of the lock at the Cascade Rapids, can be ascended by vessels for 560 miles from its mouth. The outlet, however, was becoming choked by the silt brought down and deposited, debarring ships of more than 1,300 tons register. A dozen years ago a jetty was projected similar to those built for the entrances to the Mississippi by Captain Eads. It has recently been completed, and at a cost of less than three millions of dollars. The work extends nearly five miles out to sea, and the scouring of the confined current has formed an entrance over 2,000 feet wide, and with a minimum depth of thirty feet.

An Increasing Birth Rate in France

The marriage rate in France steadily decreased from 1890 to 1895; worse than this, divorces greatly increased. As a result, the population has not maintained itself. It dropped behind in 1891 by 10,505, and the next year by 20,041. There was some recovery in the two following years, but in 1895 the deaths exceeded the births by 17,813. The alarm at this condition of things was accentuated by the tidings that no corresponding degeneracy was reported in Germany — that the population there was rapidly increasing. The matter was

discussed by the press and in the Chamber of Deputies. The "age-of-consent" law was modified. Societies were formed to encourage paternity. The favoring of large families by the inducement of a reduction of taxation was urged. As a result, in 1896 the births exceeded those of the preceding year by 111,513 — a gain of 3.7 per cent.; and the death rate decreased by 10 per cent. The net increase of population was 93,800, which has caused great rejoicing.

New Rules for Pension Claims

The Pension committees in both the Senate and House have adopted seven new rules of procedure. According to the first of these, no pensionable claimant will receive a hearing from these committees until the Pension Office shall have passed upon the claim. This especially affects private bills. The second rule prevents increase of pension by a special act in favor of a widow; it leaves the door open for such increase for invalids, soldiers and sailors. Rule No. 3 declares that "bills providing for the payment of arrears will not be considered;" the Pension Office will not consider such claims unless filed before July 1, 1880. The fourth regulation rules out civilians, such as teamsters, etc., unless they incurred disability in action. The fifth rule cuts off hope of getting more by private pension legislation than "the general law provides for the same disability or rank." By the sixth regulation, "bills granting pensions by private act to children or other descendants of soldiers or sailors will not be considered." The last rule requires that when dependency must be shown, it must be done by affidavit of disinterested persons. Congressmen having personal knowledge of the facts in such cases may submit a written statement in place of the before-mentioned affidavit. These rules are rigid, but no worthy case will suffer by them.

Interesting Experiments at Columbia College

Three years ago Professors Cattell and Farrand instituted experiments on certain students of the freshman class to test their perception of pitch or tone, of color, of time, of sensitiveness to pain, of quality of vision, of hearing, of force of movement, etc., etc. Records were kept, and eighteen of these students, now seniors, are being re-examined. It is contended that these tests will be useful in suggesting what career a boy should choose. They will also be important to science, after a sufficient number of students — say 1,000 — shall have been examined. Says Prof. Cattell: —

"These tests teach us the normal type of individual and the normal variation from

this type. They show us how different classes in the community differ, and on what conditions of heredity, education, etc., these differences depend. They show us how physical and mental traits are interrelated, how they alter with growth, and on what conditions development depends. The tests should be of interest to the individual, as they show how he compares with his fellows, indicating defects and special aptitudes, and if repeated later in the college course or in after life the comparison may prove of great value."

A Decision Affecting Insurance Policies

The Supreme Court decision in "the Runk case," handed down a few days ago by Justice Harlan, may result in modifying life insurance policies even when stamped "incontestable." Mr. Runk was a well-known Philadelphia merchant, with an income of some \$8,000 a year. He carried insurance on his life to the amount of \$300,000. His reputation was good, but it came out on investigation that he was an embezzler. On the day of his suicide he wrote letters announcing his intention of killing himself and disposing of his estate. Payment was refused by certain insurance companies after his death, on the ground that the policies had been issued within the last year of Mr. Runk's life, and that the application which he signed contained a clause which made the policies void, "in case of self-destruction, sane or insane, within two years from the date of issuance." By State law a copy of this application must be attached to the policies, and unless so attached it has no legal value as evidence. No applications were attached to the policies named. The question, therefore, purely was: Can the heirs recover on an insurance policy when the party insured deliberately commits suicide? Is not suicide by a sane man of itself a fraud on the insurer? The Supreme Court has decided that the heirs cannot recover.

The Immigration Measure

As amended and passed by the Senate, it excludes all aliens above sixteen years old who are unable to read or write the English, or some other, language. It does not exclude illiterate aliens above fifty years old, holding the relation of parent or grandparent to a qualified immigrant who is over twenty-one years old and is capable of supporting them; nor does it exclude the wife or minor child of a qualified immigrant. Members of a family accompanying an immigrant who is rejected by this bill must be returned (with the immigrant) to the country whence they came by the steamship company which transported them. The amendment to the original bill concerning laborers coming across the border from Canada was omitted from the measure that passed the Senate. Ex-

ception was made, as in the original bill, to Cubans coming to this country during the continuance of the present disorder. There is but little doubt that the House will pass the bill as soon as the appropriations are attended to. The important change from "read and write," to "read or write" was made at Senator Spooner's suggestion, and because of the discovery, as shown by the last census, that there are 222,634 foreign-born citizens in this country who can read, but cannot write. Both Mr. Lodge and Mr. Chandler opposed this amendment, but in vain. Had this bill been operative last year, and the limit of age been fourteen, it would have excluded 43,008 persons as illiterates, but would have admitted 1,572 who could read, but not write.

Primary Election Reform

Prominent men of various parties, and from different sections of the country, met in New York last week, and formed a National League with the purpose of encouraging legislation in the several States to secure honest primary elections. Less than a third of the States have any statutory enactments bearing on this reform, and these have been framed within a decade. The evil aimed at is, of course, bossism. As all know, the primaries are controlled by politicians. They put whom they please in nomination for office, and count upon the ignorance or indifference of the people at large. As one of the speakers said: "Ours is a government by a few men in a close, soulless corporation called the 'regular organization.'" The League proposes to do away with all this; to interest voters in the primaries; to work for laws "which shall," in the language of the constitution as adopted, "compel integrity in and properly regulate the conduct of enrolments, registrations, primaries, caucuses, conventions, nominations, and elections, assuring and securing to voters their rights as such, and forbidding, and providing adequate penalties for, violation of such statutes, and for the improper use of money and other corrupt practices in connection with nominations and elections." Hon. Oscar S. Straus, ex-minister to Turkey, was elected president of the League.

The Solar Eclipse

Twelve separate parties observed it, on Saturday last, all of them in India. Fortunately the day was unclouded, and neither the expectations of the astronomers, nor those of the Governments or scientific societies that sent them out, were disappointed. Some of these expeditions were equipped especially for corona photography. Others concerned themselves with the chromosphere. Two of the expeditions were from California. Sir Norman Lockyer, who located himself on the west coast of India, has probably reached conclusions as to the value of his "dissociation hypothesis" — the theory that the chemical elements with which we are familiar here are broken up by the great heat of the sun into simpler forms — but months must pass before the results can be worked up. Professor Young's opinion that there is a special stratum of gases, or mixed gases, under both the chromosphere and

the corona, next to the photosphere, which he calls "the reversing layer," has been verified, it is said, by the spectroscopic observations of last Saturday. This layer contains more than half of the elements known to terrestrial chemists.

A Blank Cartridge and Its Significance

The Senate silver resolution, introduced by Mr. Teller, providing that the bonded debt of the country may be paid in either silver or gold and granted the right of way, is simply a defiant shot fired by the silverites to let the advocates of the gold standard know that they are on deck and in majority, and propose to defeat any bill that weakens their position. They are powerless to do anything to advance their own cause, but they may be able and will certainly work to hinder any scheme that antagonizes it. Mr. Teller's resolution is not loaded with anything new. It is the old Matthews resolution of twenty years ago revamped. It does not change present law. Its passage, should it get through the House as well as the Senate, which would be impossible, would effect no change in existing Treasury methods. Unless there be some sinister motive, such as to influence stock speculation, it is mere noise and nothing more. All the same, its fulmination is exasperating. With Russia and Japan both officially and literally adopting a gold standard, and with India — "the great absorber of the surplus silver product, the silver sink of the world" — reaching up to a gold basis, it makes honest men angry that the upper house of Congress should thus array itself against the highest financial wisdom of this country and of other countries, and openly menace the national credit. For, however our law may read, practically, since 1834, the United States has adhered to one standard, and its obligations will never be discounted — never be paid in dollars which contain less than fifty cents' worth of pure metal.

The Cuban Question in the House

It was distinctively a party effort — the attempt made last week by the Democrats of the House to pass a resolution to recognize the Cuban insurgents as belligerents. Its motive, according to a frank editorial in one of its organs, was not "surpassing love for the Cubans, but a desire to put the majority in a hole and to force the hand of the Administration." It was disposed of without action by the passage of the appropriation bill to which it had been attached as an amendment. Its most important result was the opportunity which it gave to Chairman Hitt of the committee on Foreign Affairs to review the President's policy, and to speak, with some degree of authority, as to the latter's intentions. The speech was carefully worded. Various interpretations were made of it according to the fears or sympathies of its readers. The Spanish minister in Washington and the Spanish authorities in Madrid expressed great concern at certain statements contained in it, or implications. The assurance given to the House that the President "would not disappoint the expectations of his countrymen," was applauded as a proph-

ecy of speedy intervention. Any one, however, who reads the speech dispassionately will find that it contains nothing new; that it simply intimates that recognition will not benefit the insurgents so long as arms and material aid continue to go to them from this country; that the President has prudently resolved to await the issue of the experiment with autonomy; and that he will not be lacking in energy when it becomes necessary to "take the step which the honor and interests of our country may demand." All this, however, both he and his predecessor have said before.

England's Terms with China

China wants money with which to liquidate the Japanese war indemnity, and hasten thereby the evacuation of Wei-hai-wei, still occupied by the Japanese. England will loan her \$60,000,000 on favorable rates (better far than she can obtain elsewhere), provided China will throw open three treaty ports, one in the north, one in the centre, and one in the south; will declare that no portion of the valley of the Yangtze-Kiang shall be alienated to any other Power; and will grant a concession to extend the Burmah railway through Hunan province. The strongest objection to these conditions comes from Russia. One of the treaty ports whose opening to the world is demanded, is that of Talienshan, on the same peninsula with Port Arthur, and north of it. By its position it commands the railroad with which Russia proposes to connect Port Arthur with the Trans-Siberian road. Its opening would interfere with Russia's plans to absorb Manchuria. Russia's ultimate purpose is to make all Manchurian ports exclusively Russian, not leave them Chinese ports, open to all alike. England, however, is stubborn, both Government and people, and Russian policy is flexible. The Czar may yield here, temporarily, or he may not; if he does yield, he will make England suffer by his intrigues in Persia, or Afghanistan, or elsewhere. Another port which England desires to open is that of Siang-Yin, just south of Tung-Ting Lake, some five hundred miles up the Yangtze-Kiang. This port is in the heart of Central and Eastern China. Its opening would make it the emporium of foreign trade for hundreds of miles around. Both Russia and France are augmenting their fleets in Chinese waters. Both combined, however, would be no match for the British squadron, already concentrating at the mouth of the Yangtze. There is another naval power which is also to be taken into account — that of Japan. She is as strenuous as is Great Britain for the maintenance of equality of commercial privileges in China. She made this a condition when she arranged for terms of peace with China, and she is able to support her contention against the combined Eastern fleets of France and Russia. Nine of her warships are on the point of starting for China, at this time of writing. Whether allied or not, England and Japan stand together, and have avowed their determination to maintain at all hazards equal commercial rights to all nations in China.

THE BEST HOME

THE home feeling means comfort, security, rest. To be at home is to be at ease and in peace amid familiar surroundings, without constraint or distraction. No sweeter word than home has been found for heaven. The ideal home is a miniature heaven. The celestial heaven is a sublimated home. But both these words have close connection with still another which lends them yet greater charm. Heaven is the home of the will of God, the place where His good pleasure reigns and perfect fulfillment greets every desire. To be at home in that will makes life heavenly here or there. At home in the will of God — satisfied with it, resting in it, counting it all comfort and blessing, feeling wrapped around by it as by the arms of Infinite Love — what better thing can come to us than such a home feeling as this? Meditation will do much to bring it. Lord, open our eyes to see its beauty, and strengthen our wills to grasp its power!

CRITICISM

WHY are we so sensitive about criticism? Can it be that we count ourselves perfect? Or is it that we love our imperfections? If not, let us welcome the kindly words that show us our faults, or even the unkindly words, for all the more effectually, perhaps, will they pierce the armor of proud reserve with which we unwisely surround ourselves. We never shall be better until we are ready to treat our critics more cordially. The chief usefulness of friends is neutralized by our stupid refusal to let them even suggest that we have fallen into some objectionable ways. When they venture on this piece of helpfulness we make it so uncomfortable for them that they are very shy of repeating the effort. It is the certain mark of a fool to hate correction and wrap oneself up in an obtuse and obstinate ignorance. The true man wants to know the truth about himself even if it hurts, for then and thus he will take steps to become more of a man.

BE PITIFUL

"IAN MACLAREN," along with other celebrities, was asked to send a Christmas message to an influential religious weekly in England. He responded by sending the short but striking sentence: "Be pitiful, for every man is fighting a hard battle." No message is more needed in our days of stress and storm, of selfish striving and merciless competition. The hardness of life's battle subtly colors the nature of the fighters, and makes them hard and inconsiderate if they do not daily bathe their spirits in the healing waters of tender thoughtfulness. Many men are orthodox, self-denying, great in sacrifice — the very stuff out of which martyrs are made — but they are harsh in their judgments, and never imagine that any one needs pity. They drive rough-shod over sensitive feelings, and their softest word is a whip. Such people should devote their first religious exercise to a careful study of Paul's admonition to the Philippian converts: "Let your con-

siderateness be known unto all men." Then, and then only, will their Christianity be like unto that of Jesus Christ, which holds out a cup to travelers thirsty for the water of kindness, and which smooths the rough places of life with helpful words and deeds.

The pathos of life should lead to the cultivation of the spirit of pitifulness. Coulson Kernahan has a wise and noble passage in "Sorrow and Song" which each one of us would do well to read, mark, learn, and inwardly digest: "There is much that is tragic in the inevitable conditions under which each one of us is born, but few things in life are more tragic than the ease with which human beings forget life's tragedy. To find ourselves in this world, understanding little of whence we came and whither we go; to love and be loved, infinitely, knowing that, sooner or later, we and our loved ones must part, and that Death, like the slowly contracting walls of the Inquisition, is day by day closing in upon us and upon those we love — all this is so infinitely pathetic that one's only wonder is that so few of the actors who strut their little hour upon the theatre of life should play the part of Hamlet." The heart must be callous indeed that is not moved to pity in presence of the tragedy of life.

There are persons in our day bad-hearted rather than bright who pride themselves on being what is called satirical. They suit the mood of the hour, and are fashionable for the moment. But they forget that there is neither cleverness nor helpfulness in cynicism. Any cur can bark at the heels of a horse and frighten him into doing mischief, but it takes a noble Newfoundland dog to save a life. Carlyle tried to nourish humanity with bitter phrases, and to elevate the people of England by reminding them that they were mostly fools. He ended by calling himself a fool. That man is of his father the devil who sees in the imperfections of his neighbors only something to laugh over. It is the society of encouragers that makes the wheels of the world run smoothly and swiftly.

Greatest among the great words spoken by the evangelical prophet concerning the coming Christ was the assurance: "The bruised reed he shall not break, the smoking flax he shall not quench." A picture lies hidden in the prophecy. Along the hot and dusty road a traveler walks. He sees a broken reed hang helplessly down, battered by the wind or rain almost beyond hope of recovery. If he be cruel or thoughtless, he raises the staff in his hand to complete the work of destruction, but, if he have the spirit of the gentle and helpful Messiah, he will stoop and lift the bruised reed. That is a parable of the pilgrimage of life. Along the road each one of us sees day by day the bruised reeds of society, men broken by sorrow or failure, women wronged by deceivers, or bowed down by cares that are too heavy for them to bear. If the mind of Christ be in us, we shall resemble the good old Quaker who always had a sunny word and an open hand, because he knew that he would not pass that way again, and that the opportunity to do good in that particular form might never come again. We

should go and do likewise. The year is not yet too old for each one of us to key its activity to the aspiration of the poet: —

"Speak a shade more kindly than the year before,
Pray a little oftener,
Love a little more,
Cling a little closer to the Father's love,
Thus life below
Shall like grow
To life above."

Better Business Methods in Our Missions

AT the meeting of the Board of Managers of the Missionary Society in New York on Tuesday, Jan. 18, they passed a new rule in the matter of keeping the accounts of the office with the treasurers of our foreign missions that will greatly simplify their work, and lessen it by three-quarters. A most cumbersome system of needless small points has grown up under the present bookkeeper that required nearly all the time of one of our best missionaries as treasurer in every mission, and after several of them had resigned, the Board after two years of consideration in committees took drastic measures, and they will go further to break up this unwieldy system.

The Board also appointed a committee, with Dr. Buckley as chairman, to get out a new Manual for our foreign missionaries which will strike at certain abuses that have grown up because of its possible lack of clearness of language. The action was taken after considering the transfer of a man from a mission to a home appointment by a Bishop not in charge of the home Conference. The change was made without the consent of the Board, and they refuse to pay his traveling expenses to his new field of labor. The church to which he goes should pay the bill.

Cases too frequently occur where men are sent out and supported by the Missionary Society for two or three years before they are of any special use while they are learning the language, and when they are ready to be useful they want to come home. The Board does not feel kindly toward such cases, and does not propose to pay the large traveling bills to get the men home unless they are sick.

Another kindred case caused a good deal of feeling. An excellent man who was at the head of one of our mission colleges was such a success that the Government offered him the presidency of one of the government colleges, where his salary and social position are greatly advanced. He leaves us crippled at this point, and the business men, who do not put as much sentiment into these things as the preachers do, were outspoken against it, and feel that it was unfair to the Missionary Society. The Board is struggling under its great debt, and is slow in seeing the beauty of such a costly business.

Another matter of interest was in the receiving as full and regular missionaries men from other denominations in the field. A good deal of discussion over a case lately before the Board where the man was received by a single majority vote, led to the appointment of a special committee of five of the older members of the Board, with Dr. Vail as chairman, with representatives from the foreign committees, who are to consider and report on such cases to the Board in the future.

Another change of far-reaching results was adopted. Hereafter the treasurer is instructed to send out the appropriations to all foreign missions in gold in twelve monthly instalments, and the office in New York will not attempt to keep its accounts in the standards of the country and in gold. Each mission treasurer will be obliged to

keep a double system of accounts as he now does.

In a variety of ways the Board of Managers is showing the most careful and conservative spirit in the matter of spending money, and some of the superintendents of foreign missions will be held to a much more strict account in their administration than in the past. Some of them are now in trouble with the Board.

The inauguration of better business methods in our missions is in harmony with reforms that our able laymen have long advocated. It is hoped that this good beginning will be followed by much else in kindred lines that needs to be done.

Let Us Know the Truth

IN his second contribution upon the Prohibitory Law in Maine, Rev. W. F. Berry deals specifically with its general non-enforcement. The revelations which he makes as the result of personal investigation cannot be disproved. Our instructions to him were to the effect that he should give the unquestionable and unimpeachable facts in the case. Friends of prohibition all over this country, and indeed throughout the world, are making statements concerning the execution of the Maine law that are simply untrue. The law is not enforced, and has not been for years. Nothing is gained, but much is lost, in this as in every other good cause, by misrepresentation. Let it be remembered, as Mr. Berry's disclosures are made, that he is a staunch and unfailing supporter of the law. We call special attention to a few of the allegations in his article for this week: —

"The internal revenue report for the year ending June 30, 1897, gives the number who paid a U. S. liquor-sellers' tax in Maine as 1,151."

"There are, on a conservative estimate, 1,400 liquor-sellers in Maine; for observation convinces me that 20 per cent. of those selling liquor in our State do not pay the internal revenue tax."

"The bar can be seen from the street in some places, and in some localities you need only to follow your nose to find a bar. It is not unusual for drummers on the street to drum up trade for the saloon. In some localities liquor is put out as openly as are groceries. Loads of liquor and liquor empties are hauled through the street in broad daylight."

"At agricultural fairs liquor is sold in the most open manner."

"Drunkennes is increasing in the State. The imprisonments for drunkenness in Cumberland County in 1892 were 312; the number steadily increased to 988 in 1896."

"The Portland *Press* of Sept. 16, 1897, published a list of twenty-one drunks who were before the municipal court the day before."

These facts have been known to us for a long time, and we have not, therefore, hesitated to repeatedly reveal the real situation. No one knows better the condition of things than our faithful ministers throughout the State. In personal conference with many of them, and in correspondence with others, upon this subject, without a single exception the allegations of Mr. Berry have been sustained.

Rev. Daniel Steele, D. D.

THIS highly honored servant of God and the church is still among us, though his whitening locks and gentle stoop give evidence that he is bending with steady step heavenward. Dr. Steele has been honored with many posts of responsibility in the church, and has acquitted himself ably in each. As an educator he has served well at Dickinson College, at Syracuse University, and in the Boston School of Theology. As a pastor he has served the churches ably in Boston, in Lynn, and other cities. Though Dr. Steele lays no claim to being a pulpit orator, yet his ministrations have been wonderfully helpful to the more intelligent and godly.

But it is as an author that Dr. Steele has been most widely known and highly honored.

Even now, when threescore years and ten press heavily upon him, his publications seem prolific. His first book, "Love Enthroned," was a gem. Bishop Haven, in his quaint manner, styled it "Dan's love story." It has been blessed to thousands. Immediately after the publication of this charming book followed others of a similar character — "Milestone Papers," "Half Hours with St. Paul," "Gospel of the Comforter" — all bearing abundant evidence of careful investigation and profound spiritual insight. His work on "Antinomianism, or the Plymouth Brethren," was a timely issue. Dr. Steele made valuable additions to, and carefully edited, Binney's Commentary on the New Testament, as well as Binney's Theological Compend, an important work. He has done much valuable service, also, on Whedon's Commentary on the Old Testament.

Dr. Steele has been known in many lands as a special advocate of the Wesleyan doctrine of Christian perfection. He has written ably upon the subject; and, what is more to his honor, he has exemplified his teaching in his life beyond most others. He has not only been loyal to his church, but he has been loyal to his convictions of truth. He has resembled, in his spirit and teachings, such men as Timothy Merritt, Dr. Fisk, Bishop Hamline and others. He has even been called the Fletcher of our times. But this pre-eminent honor cannot be claimed for him as a pulpit orator, for Wesley placed Fletcher, in this particular, next to Whitefield, if not his equal. But Dr. Steele possesses much of the incisive style, the logical acumen, and the spiritual endowment of the author of the immortal "Checks," and his influence upon the spiritual life of the church will continue long after his tongue shall cease to tell of Jesus' power to save, and his pen, so long and ably employed, shall drop from his hand forever. His books will live to vindicate the truth he has so ardently loved. May his shadow lengthen slowly and the hour of his departure be long delayed, that he may still bless those who are struggling for a holier life!

PERSONALS

— Rev. A. O. Sykes, of the Genesee Conference, has been appointed a chaplain in the United States Navy.

— Rev. P. M. Buck expects to return to India in February. His family will remain in the United States.

— The *Central Christian Advocate* laments the death of Rev. W. F. Mair, who passed away at Pella, Ia., Dec. 31.

— Paul L. Dunbar, the colored poet, has been appointed to a position in the Congressional Library at Washington.

— Rev. William Butler, D. D., of Newton Centre, will be eighty years of age on the 30th day of January. He is in fairly comfortable health.

— Allegheny College once enrolled among its students Bishop Kingsley, Senator Allison, Dr. Long of Roberts College, Bishop Thoburn, and President McKinley.

— So able, versatile and full a man as Chauncey M. Depew says: "I never speak unless I have something to speak about, and even then never without preparation."

— The *Daily Local News* of West Chester, Pa., devotes a column to a report of a sermonical address delivered by ex-Gov. R. E. Pattison in the First Baptist Church in that place.

— The *Rockland Courier Gazette* of Jan. 18 contains a lengthy but very able and critical contribution by Rev. S. L. Hanscom, of Thomaston, Me., upon "Baptism from a Methodist Standpoint."

— At the annual meeting of the Woman's Auxiliary of the Cambridge Y. M. C. A., held last week, Mrs. O. H. Durrell was pre-

sented with a handsome loving cup, in recognition of the completion of her eighth year as president.

— Rev. T. DeWitt Talmage, D. D., was quietly married in Alleghany, Pa., Jan. 22, to Mrs. Charles Collier (formerly Eleanor McCutcheon).

— Mrs. Ballington Booth, after five weeks in the Presbyterian Hospital, New York, has been removed to her home in Montclair, N. J. Her condition is very much improved.

— Dr. John Hall, pastor of the Fifth Ave. Presbyterian Church, New York, at the unanimous and urgent request of his congregation, has withdrawn his resignation.

— President Andrews of Brown University is to deliver his eulogy of Gen. Robert E. Lee at the North Carolina State Normal and Industrial College on the 15th of March next.

— Rev. C. A. Kupfer has been appointed superintendent of Central China Mission, as successor to Rev. W. C. Longden, transferred to North China Conference and stationed at Lan-Chow.

— Rev. A. R. Maclean, of Pittsburg, Kan., has been appointed presiding elder of Independence District, South Kansas Conference, in place of Rev. Dr. Bernard Kelly, who has accepted the post of chaplain in the United States Army.

— Rev. Charles R. Current, who was admitted to the Illinois Conference in September last, has been judged insane by court and sent to the asylum at Kankakee, Ill. No cause can be assigned for the failure of his mental faculties.

— Rev. Ensign McChesney, D. D., pastor of Calvary Church, New York, has been elected dean of the College of Fine Arts, Syracuse University, to succeed Dr. Leroy M. Vernon, deceased, as was recently prophesied in these columns.

— Professor George F. Comfort, of Syracuse University, has been invited by President Low to give a course of lectures on the fine arts, under the auspices of Columbia University, in the Metropolitan Museum of Art, New York, in March.

— Dr. Egerton R. Young, of the Methodist Church of Canada, and so well and favorably known for his mission work and his many excellent volumes which have had so large a sale, is spending a few days in this city, making addresses in several churches upon special invitation.

— Rev. and Mrs. T. P. Adams, of the Maine Conference, are making their home with their son, Rev. Fred Winslow Adams, who is stationed at Yalesville, Conn. There is a gracious revival in the church. Seven rose for prayers on a recent Sunday evening, and some have been soundly converted.

— The *Pittsburg Christian Advocate* says: "Rev. Dr. B. W. Hutchinson has resigned the presidency of the West Virginia Conference Seminary to accept the presidency of the Genesee Wesleyan Seminary, Lima, N. Y. He will enter upon the duties of the new position March first, next. Doctor Hutchinson has worked hard and successfully as the head of the West Virginia Seminary. The institution has had a remarkable growth under his administration, and there will be much regret at his departure."

— Hon. L. M. Shaw, the new governor of the State of Iowa, on removing his residence to Des Moines, the State capital, severed his connection with the Methodist Sunday-school at Denison as superintendent. He had served consecutively twenty full years in that capacity. During that time the school has grown in attendance from 150 to 350. It is one of the largest and best organized schools within the bounds of the Conference. Mr. Shaw points to the unusually large attendance of the adult members of the congregation as one of the strong features of the school.

— Mr. John E. Toulmin, son of Rev. W. B. Toulmin, has just been elected president of the Shoe and Leather National Bank of this city.

— Dr. A. J. Kynett was chairman of the committee on resolutions at the national Anti-saloon League Convention at Columbus, Ohio.

— Rev. Dr. W. W. Ramsay conducted the funeral services of Mrs. Bishop Simpson, assisted by Bishop Andrews, Bishop Fowler, and others.

— Rev. John Wier, D. D., recently of Japan, has been transferred to East Ohio Conference and is now pastor of Trinity Church, West Lafayette, O.

— Mrs. Katharine Lente Stevenson, corresponding secretary of the National W. C. T. U., is at Battle Creek, Michigan, for medical care and rest at a sanitarium.

— The many friends of Rev. Joseph Hooper, of the New Hampshire Conference, will rejoice to learn that he is blessed with a partial restoration of the sight of one of his eyes. He lives at Mill Village, N. H. He is to preach the Conference sermon at the next session of his Conference.

— Among the changes said to be impending in the British Wesleyan Church, are the retirement of Dr. Rigg from the position of editor of the *London Quarterly Review*, and the probable appointment of Professor Davison of Handsworth College, Birmingham, in his place. Dr. Davison is a highly valued and regular contributor to our columns.

— Rev. Manley S. Hard, D. D., assistant corresponding secretary of the Board of Church Extension, is in New England for two or three weeks. He was at St. Paul's Church, Lowell, last Sunday. Mrs. Hard is with him. They will be the guests of her brother, Dr. C. H. Stowell, who has lately gone to Lowell from Washington, D. C., to be the medical adviser of the J. C. Ayers Co. Dr. Hard is to be with churches in Cambridge next Sunday.

— It seems well-nigh impossible to correct the misstatements of a vilifying press when once they are put in circulation. Here is our esteemed contemporary, the *Morning Star*, of this city, in its last week's issue giving currency to the false report that Rev. Hugh Johnston, D. D., will not be reappointed to the Metropolitan Church because of his recent sensational utterances. The simple fact is, that the question of his reappointment has never been considered because he has served the church for five years — as long as he can remain under the unchangeable law of the Methodist Episcopal Church. And when all the facts are fully known, it will be discovered that there is just as little truth in the charge that he has been guilty of sensationalism in his pulpit.

— On Jan. 31 the friends of Rev. and Mrs. W. C. Bartlett, of Whitefield, N. H., will observe the twenty-fifth anniversary of their marriage. The writer was a colleague of Mr. Bartlett for several years in the city of Lawrence, and greatly appreciated him and his family in the fellowship of Christian work. Few are the men whom we have been privileged to know who have been more devoted and faithful in their ministry, and Mrs. Bartlett has shared sympathetically and successfully in all of her husband's labors. Doubtless from the various charges where they have been stationed they will receive sincere and grateful remembrance on this auspicious anniversary occasion.

— Rev. W. Canham, of Old Orchard, Me., in a letter dated Jan. 18, thus refers to Rev. C. Munger, who has been so seriously ill: "I have just come from the bedside of our dear brother, Rev. Charles Munger. We rejoice because he has rallied somewhat of late. He sits up about half an hour at a time, but his condition is still regarded as

quite serious and critical. He suffers at present from failing strength and a slight irregularity of the heart. His medical attendant is the best and most successful physician of Rochester, N. H., and a genuine Christian gentleman. His trained nurse is faithful and devoted. His daughter, Mrs. J. J. Abbott, is most affectionate in her attentions and is constantly at his side. Hence all is being done that money, skill, careful nursing and boundless love can do. His invalid daughter, Annie, is still a great sufferer, but wonderfully patient. We bespeak the continued prayer of the church in their behalf."

— The announcement of the death of Mrs. Lillie Thompson Gracey, wife of Dr. S. L. Gracey, American Consul at Foochow, China, which occurred, Dec. 11, of dengue fever and pneumonia, occasions deep sorrow in New England where she was so well known and so greatly beloved. Bishop Joyce officiated at the funeral services, which were held at the consulate and in the chapel in the cemetery, Dec. 13. Mrs. Gracey, upon her return from her first residence in Foochow, cordially responded to the many appeals for addresses upon our work in China as she had seen it, and she always spoke with persuasive interest and power. In this hour of their overwhelming bereavement tender and prayerful sympathy is extended to Dr. Gracey and the three sons and daughter, all of whom are in China.

Dr. Gracey writes under date of Dec. 12: "My precious wife passed to her heavenly home yesterday. She had been sick for about four weeks with dengue fever. We thought she was doing very well and had every prospect of recovery until last Monday night, when we were summoned to her bedside by our family physician who believed her to be dying. Dr. Rennie remained with her all night, and she rallied and gave every promise of being able to pull through. Later she had two chills. These weakened her greatly. Then pneumonia set in, and we became anxious. Dr. Hsü King Eng remained one night with her, while Dr. Masters called four or five times a day. On Saturday evening about 10 o'clock she sank peacefully to rest. The flags of the German, English, Russian, French and Netherlands consulates, as well as those of the United States, were at half-mast all day Sunday. At 4 o'clock Sunday she was buried. She was born in Harrisburg, Pa., Jan. 29, 1839. All her children were with her at the time of her death except Harry, who is at Hong Kong. Our hearts are overwhelmed with sorrow."

BRIEFLETS

We are in receipt of another very interesting letter from Bishop Foss, which will appear in the next issue.

The Book Committee of the Methodist Episcopal Church will hold its annual session in Cincinnati, beginning at 10 A. M., Wednesday, Feb. 9.

Applications for the services of Miss Mary A. Danforth, who is to labor during the coming months in the New England Branch of the W. F. M. S., may be made to Mrs. Julia F. Small, agent for the depot of supplies, Room 29, 36 Bromfield St., Boston.

We are happy to learn that through the efforts of local reform workers in Washington, D. C., including many of the pastors of the churches, assisted by Mrs. Margaret Dye Ellis, superintendent of Legislative work for the National W. C. T. U., the sale of wine and beer in the new Library Building will be forbidden.

As we have been conscientiously opposed from the beginning to the institution of a church fire insurance company from what we

believe are "wise" and determining motives, we must express our regret that the company has at last been launched. We apprehend that the result will only be attended with disappointment and wreckage.

Rev. F. B. Meyer, in his last volume, upon "Paul," makes this very critical distinction: "There is one test only which can really show whether we are right or wrong: it is our attitude to Jesus Christ. If our religious life revolves around anything less than Himself — though it be the doctrines of Christianity, work for Him, the rules of a holy life — it will inevitably disappoint and fail us."

Dr. C. A. Crane, of East Boston, thrills us with the following announcement received last Saturday: "We are having glorious times at Saratoga St. In seven days 44 have been converted, and the work deepens. The power of God is manifest." May the good work spread throughout all the churches of our city and throughout New England! Why not?

A valued correspondent makes the following suggestion: "As laymen as well as ministers are interested in the success of ZION'S HERALD, would it not be a good plan for Sunday-school teachers to quote from special articles in exemplification of the lesson which the paper frequently offers, calling attention to the fact that they are found in the HERALD? Our people do not read their church paper carefully enough, nor are there enough of them who read it at all."

The many friends among us of President U. M. Melden, of Clark University, Atlanta, Ga., will be gratified to learn that the institution is enjoying the largest measure of prosperity which it has had for many years. There are nearly a hundred more students than at the corresponding period last year. The Industrial Department, which has been closed for several years, is now open, and printing, shoe-making, iron-working and woodworking are being taught.

So far as the opposition to the President's appointment of Attorney General McKenna to be a Justice of the Supreme Court of the United States was based upon the fact that he is a Roman Catholic, we had no sympathy with it, and are relieved that the Senate confirmed him last Friday, with a single dissenting vote — that of Senator Allen, of Nebraska. The proscription of any man politically because of his religious creed or opinions, violates one of the most sacred and fundamental declarations of the Constitution. Absolute religious liberty cost too much and is too sacred to be yielded upon the demand of the intolerant few, however severely and implacably it may be pressed. This is an ugly weapon that may be turned any time, if once used, upon Protestant as well as Roman Catholic.

We have repeatedly stated in these columns that the consumption of alcoholic liquors in this country, bad as it is, is not increasing *per capita*. Our statement is confirmed in a recent able editorial upon the subject which appeared in the Boston *Herald* of this city. We learn therefrom, according to Mr. Bate-man, the head of the commercial department of the Board of Trade of the United Kingdom, that the United States is the most temperate of the civilized countries. The production and consumption of spirits with us have been for some years decreasing; in fact, it may be said generally of the three alcoholic beverages — wine, beer and spirits — that the consumption of wine and spirits is distinctly decreasing, while the consumption of beer, having regard to the increase in population, has not perceptibly increased.

Boston University School of Theology has sent fifty of its students into the foreign missionary field. Four of these started from Concord, and the remainder from Boston.

A writer in the *Watchman*, in answering the question, "Is there an Over-supply of Baptist Ministers in Massachusetts?" says: "It will be a surprise to some that almost forty per cent. of the Baptist ministers in Massachusetts should be non-available for the pastorate." Such declarations serve to emphasize the practical advantages of our itinerant economy.

It does not take long to ascertain whether a man placed in the editorial chair possesses the innate qualifications which make his success a positive certainty, but Rev. Claudio B. Spencer, of the *Rocky Mountain Christian Advocate* of Denver, immediately gave unmistakable evidence that he was born for the tripod. His paper is one of the most alert, pertinent, and interesting of the *Advocate* family that comes to our table. And, best of all, he shows an eager aspiration in each new issue to improve upon the last.

During the past week the New York Book Concern put into the windows of its salesroom the long-expected notice "To Rent." It thus informed the public that its retail book trade was not a success. It was also given out that this retail trade would be removed to some other room in the building, and that there would be several rooms to rent. This means that the printing plant will be removed to some other place less expensive, except in the matter of the *Advocate*. The Book Committee, which meets in February, will probably make other changes in the line of economy.

The largest midwinter meeting of the trustees in the history of Syracuse University was held Jan. 19. The public controversy over the Peck estate, and growing out of it the libel suit against Chancellor Day, created so much interest that the trustees were present in large numbers. The chancellor made his report, giving the history of the Peck matter, and showed that in cutting off the annuity to Mrs. Peck during the last three years he was only carrying out the directions of the board of trustees, and that if he had done otherwise he would have been personally liable for all the money advanced to her. At the close of his report the trustees, by a unanimous vote, indorsed his course.

Other denominations besides our own are troubled with the vexed question of employing evangelists, as appears in the following paragraph from our esteemed contemporary, the *Watchman*: "Just now the tide of opinion appears to be setting against the employment of evangelists to assist pastors in their work. Some churches have had unfortunate experiences with them. They have suffered from the injudicious methods and coarse preaching of certain evangelists, and a few have proved themselves sordid, self-seeking, and untrustworthy in character. Only the right evangelist must be secured. It will not do to take the first man who comes along."

The New York *Christian Advocate* announced last week that the preachers and the public were invited to hear, on Monday, the 24th, the first of a series of historical addresses "under the auspices of the New York Historical Society." We take it that this means the Methodist Historical Society of New York, and not the old New York Historical Society that never was known as a Methodist institution. Dr. Buckley gave the first of the addresses and spoke on "The Past and Present Status of the Laity of the Methodist Episcopal Church," or, as he gave it out, "The Rights and Wrongs of the Laity."

The New York *Tribune* calls attention to a very important act of legislation in Germany concerning persons who have become inebriates. It says: "Temperance reformers will observe with interest some of the provisions of the new German Civil Code, which is to go into force in the last year of this century. These exclude from the ordinary rights and privileges of citizenship all persons who through inebriety are unable to provide for themselves and their families, or who bring themselves or their families into danger of want, or who imperil the safety of others. Briefly stated, no sot can be a citizen. It may be that by the end of 1900 some other nations will want to follow Germany's example."

The annual meeting of the directors of the Methodist Ministers' Relief Association was held in the Historical Room, 36 Bromfield St., Boston, Jan. 18. The reports of the year showed a good increase in the membership, and only sixteen deaths during the year out of a membership of 1,594. The amount of benefits paid the widows and children of the deceased members amounted to \$33,000 for 1897. The total benefits paid during the twenty years since its organization in 1878 have amounted to the large sum of \$315,259.84. The interest in securing new members is increasing. The new Manual is just from the press. It shows a membership in 97 of our Annual Conferences. Four of our Bishops are members. The clerk, Rev. Dr. J. H. Mansfield, will send full information to any of our Methodist clergymen.

Mr. John R. Mott and Rev. R. P. Wilder of the World's Student Christian Federation visited the School of Theology on Jan. 17 and addressed a large meeting of students at which Mr. O. H. Durrell, of Cambridge, presided. Mr. Mott gave a thrilling account of his tour around the world and the permanent organization of Students' Christian Associations. On the Wednesday following, steps were taken to change the religious organization of the students in the School of Theology into a Young Men's Christian Association, so as to form organic relations with the intercollegiate bodies. Similar steps have already been taken at Drew and other theological seminaries. On Friday, Mr. E. S. Brockman, traveling secretary of the Students' Volunteer movement, had conferences with the students, with reference to securing the co-operation of theological undergraduates in Epworth League missionary work. Mr. Brockman, who is under appointment to North China, is visiting the Methodist colleges and theological schools of the country at the instance of the Missionary Board and the Board of Control.

We have seen nothing of late, for sustained eloquence and practical force and pertinency, to excel this paragraph from a speech made by Rev. Dr. William J. McKittrick, pastor of Calvary Presbyterian Church, Buffalo, N. Y., at the meeting of the Princeton alumni in New York last week: "In Galilee of Judea two fishermen were mending their nets, when a great voice sounded into their ears, 'Follow Me, and I will make you fishers of men.' There are plenty of people fishing for fish, and the fish markets are crowded, and the shrill cries of the buyers and sellers are piercing the air. But what the world is calling for, what it needs more than anything else, more than it needs fish, more than it needs steel railways, more than it needs harnessed Niagara, is men, with intellectual length to them, with moral girth to them, who can turn away from corruption unbridled, face the clamor of a mob unbought, stand among the pygmies like tall, bright angels, fight the fights of civic righteousness, alert, unbending, invincible, and by their embattled personalities, by head and heart, by brain and soul, swing the world up toward its millennial morning."

Could anything be more strikingly poetical and just in its description and characterization than Tennyson's reference to the martyr Stephen: —

"But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face."

Death of Prof. M. J. Cramer.

THE announcement of the decease of Prof. M. J. Cramer, S. T. D., LL. D., at Carlisle, Pa., on Sunday morning, of neuralgia of the heart, creates profound surprise and sorrow. For the last six months he has been a professor at Dickinson College. None of his family were with him at the time of his death, his wife being at their home in Orange, N. J., and his only surviving child, Grant Cramer, at Lehigh University, where he is a professor. Dr. Cramer was born in Schaffhausen, Switzerland, in 1835. His parents emigrated to this country when he was young, and his mother died when he was only five years old. He entered a German printing-office as an apprentice and learned the trade. He fitted himself for college and entered the Ohio Wesleyan University. In 1859 he was licensed as a preacher by the Cincinnati Conference of the Methodist Episcopal Church. Soon afterward he was appointed to a Methodist church in Cincinnati. He married Miss Mary F. Grant, a sister of Gen. U. S. Grant, in 1862. President Andrew Johnson appointed him consul to Leipsic, Germany, where he served four years. Soon after Gen. Grant's inauguration a strong petition was sent in urging him to appoint Dr. Cramer to the court of Denmark. Gen. Grant hesitated long on account of his relationship to Dr. Cramer, but finally, in 1871, appointed Dr. Cramer minister resident to Denmark. President Garfield afterward appointed him as charge d'affaires to Switzerland, with headquarters at Berne. Here he remained until 1885, when he returned to the United States with his family, landing the day after General Grant died. He was elected to the chair of systematic theology in the School of Theology of Boston University to succeed Rev. Dr. J. E. Latimer. With the memory of perhaps the most distinguished scholar of our Methodism in these modern days as his predecessor still so fresh, tender and appreciative in the thought of the students, it was not surprising that Dr. Cramer should have suffered by comparison. Perhaps there was no man living in the church who was large enough — sufficiently profound and comprehensive — to have filled with entire satisfaction, at the time, the place to which Dr. Cramer was then elected. Dr. Latimer was so full a man, so alert to the latest results of investigation and to all phases of kindred thought, that any inquiry from his students never embarrassed him or found him unready with the fitting response. He invited and even challenged those who listened to him to put him with any questions that his lecture may have suggested or aroused. It was this crucial test that most severely tried his successor.

Dr. Cramer was a voluminous writer and a contributor to many magazines and periodicals. He was, for a time, assistant editor of the *Zeitschrift für Theologie und Kirche*. He accumulated during his residence abroad a library embracing over 4,000 volumes. He was a remarkable linguist, reading and speaking five modern languages, and was an excellent Latin, Greek and Hebrew scholar. Dr. Cramer filled the chair of church history at Drew Seminary for a single year, and last fall was elected to fill the chair of philosophy at Dickinson College, where he served till his death. He and his family are affectionately remembered by a large circle of friends in New England, from whom the wife and son will receive tender and prayerful sympathy in this hour of their great bereavement.

HOW TO TREAT ENTHUSIASTS

REV. DANIEL STEELE, D. D.

SAYS Lord Macaulay: "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. She thoroughly understands, what no other church has ever understood, how to deal with enthusiasts. She knows that when religious feelings have obtained the complete empire of the mind they impart a strange energy, that they raise men above the dominion of pain and pleasure, that obloquy becomes glory, that death itself is contemplated only as the beginning of a higher and happier life." He asserts that this is one of the secrets of her great strength to withstand all the assaults of the past forty generations. To illustrate, he supposes a tinker or coal heaver hears a sermon and becomes alarmed about his sins, and after days of earnest prayer, under the illumination of the Holy Spirit applying such truth as the Roman Church has lodged in his mind, "he emerges from the Valley of the Shadow of Death" into the sunshine of a joyful Christian experience. He feels impelled to exhort his neighbors, and being a man possessing native gifts, especially the talent of persuasion, he wishes to devote his whole life to teaching the religion of his church. What does she do? "She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist, and sends him forth to teach in her name." He costs her nothing, nor does he take a dollar away from the revenues of the salaried clergy. Though he does not preach like Massillon, he moves myriads of the uneducated whom the classical periods of the pulpit orator cannot arouse; and all his efforts strengthen his church. Thus Rome bridges the gulf between the classes and the masses, uniting in herself all the influence of "the hierarchy above and all the energy of the voluntary system below." Millions who would have been alienated by the selfishness, sloth and sensuality of the priests and bishops, have been held loyal to the church by the zeal of begging friars. Her sagacity is seen in "assigning spiritual functions, dignities and magistracies" to women. At Rome, instead of a new sect taking its name from Lady Huntingdon, we would have had the order of St. Selina; and a Latin Mrs. Fry, instead of being an untitled Quaker, would have been the foundress and first Superior of the Blessed Sisterhood of the Jails.

Our great English essayist and historian proceeds to show that the Church of England has ruinously lost by her bungling treatment of enthusiasts. When the converted coal-heaver applies for a license to preach, he is coldly repulsed because he cannot exhibit a college diploma, construe a Greek sentence, or write a Latin thesis. He is told that if he remains in the church he must be a hearer only, and that if he will be a preacher he must begin by becoming a schismatic. He prefers schism to stagnation, mounts a horseblock and exhorts sinners to flee from the wrath to come, organizes a society, obtains from it a license, builds a chapel, and in a month has drawn away from the

church a hundred families who with their descendants in all future generations are lost to her forever. If one of her own episcopally ordained priests is baptized with the Spirit and ordained by a mightier Hand to preach to colliers, sailors, and the paganized outcasts, telling them they must be born again although they may have been baptized with water, every church door in England is closed against him, and he must be silent or lift up his voice in the streets and fields. He courageously makes his choice of the slums of London rather than its fashionable "society," and draws away from the Established Church millions of people, including its most spiritual members. If John Wesley had been reared a Roman Catholic, with his intense love of his church he would have received not a red-hot persecution, but rather the red hat of a cardinal as a reward for a new society of which he was the founder, a body celebrated for its zeal in spreading the faith.

Now arises the question: In the footsteps of which church is Methodism following in respect to her treatment of enthusiasts? In her early history she seemed to be endowed with the wisdom of Rome, but in later years she seems to evince the fatuity of short-sighted Anglicanism. What are our proofs? We answer: First, the growing disfavor towards earnest and demonstrative persons in large sections of the Methodist Episcopal Church. Our preaching has become so proper and nice that a hallelujah in the pews is deemed an impertinence and the "amen corner" in our prayer meetings has gradually diminished till it has finally vanished.

Secondly, an increasing number of enthusiastic women testify that the Holy Spirit has anointed them to preach the Gospel. I do not boast of the wisdom of my church when I see a procession of gifted women with university diplomas in their hands, with lingering and reluctant steps leaving Methodism for Congregationalism or some other church in which they may find a sphere for the exercise of gifts which God has given and Methodist co-educational institutions have at great cost developed. This loss to our church will greatly increase, seeing that the women are rapidly becoming the educated class, all our high schools, academies and many of our colleges and some of our universities graduating more women than men. General Booth has demonstrated their superior efficiency in the great problem of saving the unchurched and submerged masses in our rapidly growing cities. Yet Methodism unwisely, if not stupidly, refuses to put the gospel trumpet to the lips of her maidens when she knows that three of them can be supported by the salary paid to a married man. We have about 1,500,000 women in the Methodist Episcopal Church, and we could in a single day double our corps of preachers in all our city missions.

Again, testimonies to the efficacy of the blood of Christ to cleanse from all sin are regarded with suspicion by many of our preachers and laity; and those who persist in such a testimony are stigmatized as fanatics and cranks, and they are made to feel that they are not want-

ed any longer. They usually join the Salvation Army, the so-called Pentecostal Church, the Christian Alliance, the Free Methodist Church, or, in New England, the Evangelical Association. Thus the church planted by Jesse Lee, George Pickering, Timothy Merritt, Wilbur Fisk, and other advocates and professors of Christian perfection, is being depleted by the loss of some of its most spiritual members, because she is not wide enough in her charity, warm enough in her sympathy, and astute enough in her sagacity to retain them in her communion.

Are we not repeating the blunder of the Anglican Church? I contend that our Methodism ought to be wide enough and warm enough to have retained these her children in her own bosom.

Milton, Mass.

"UNTO ME"

META E. B. THORNE.

A walf upon the cheerless, wintry street,
Breasting the driving snow, the scathing
sleet,
Hungered, with pale, wan face and shoeless
feet;
I heard a whisper: "Help her! Pity her!"
I passed her by!

A little lad, threading the city's ways,
Guileless of heart, with pure and trustful
gaze,
Yet heedless of the countless snares that
maze
Concealed. "Oh, speak to him!" the
whisper said.
I passed him by!

My neighbor lay upon a couch of pain;
Through weary days and sleepless nights
in vain
She longed for gentle ministry, for strain
Of soothing song, for breath of fragrant
bloom.
I passed her by!

And yet, "Oh, had I wealth beyond compare,
Or noble talents, Lord, or genius rare,
Some glorious work how gladly would I
dare,
To prove my ardent love for Thee!" I
cried.
Mistaken I !

That night in dream my Saviour said to me,
"Thou lovest Me? Alas! how can it be?
Thrice hast thou passed Me by! Canst
thou not see
That, in the humblest little one, *Myself*
Thou passest by?"

Libertyville, Ill.

PROHIBITION IN MAINE

II

How is Prohibition Enforced?

REV. WILBUR F. BERRY.

IT must be confessed that it is easier to enact than to enforce laws. The examiner of the statutes of any of the older States will be amazed at the number of laws important to mutual well being which are not enforced. A law prohibiting the manufacture and sale of intoxicating liquors is, indirectly, against a widespread and deeply-seated habit and a most insidious appetite; and is directly against one of the most powerful organizations in our country. Such a law, aimed against the lust of appetite and the greed of gain, will meet in enforcement the most determined and persistent opposition from consumer, seller and manufacturer. It must be expected that the producer and seller of intoxicants will persistently do all in their power to continue the traffic and to make inoperative all laws against it; and the friends of prohibition must learn that only by a combined and a

like persistent effort can secure the enforcement of this law.

Quite naturally the forces which secured the adoption of the constitutional amendment in 1884 sang in their victory, " 'Tis done, the great transaction's done," turned to their vocations, and counted the battle won. But those two of the most powerful forces urging to human conduct, lust of appetite and greed of gain, refused to own defeat, pushed steadily on their way, and perpetuated the liquor traffic in spite of the law and the constitution.

It can neither be denied by any honest, careful observer that much good has been wrought by this law, nor that much aimed at in the law still remains to be accomplished. Yet I affirm that the prohibitory law in Maine is as well enforced as any license law in the States, and secures far better results than does license.

The element of secrecy in the sale of intoxicating liquors makes it difficult to ascertain the exact number of liquor-sellers in the State. But the United States assesses an internal revenue tax against every seller of liquor, and so energetically is this demand pressed that at least eighty per cent. of the liquor-sellers in Maine pay this tax. The list of these tax-payers is open to inspection by the public. The internal revenue report for the year ending June 30, 1897, gives the number who paid a U. S. liquor-sellers' tax in Maine as 1,151. Of these 995 were retail liquor dealers, 132 retail malt liquor dealers, 11 wholesale liquor dealers, and 13 wholesale malt liquor dealers. The retail liquor dealers included fifteen town and city liquor agencies, provided for by law to furnish liquor for scientific and medicinal purposes, and one Keeley Institute where liquor is furnished only to patients while under treatment. This list also includes druggists who pay this tax. By our law druggists cannot sell clear liquor for any purpose. They may keep and use liquor in compounding medicine and in prescriptions; but to do this they do not need to pay the internal revenue tax. In fact, many so-termed drug stores are but thinly disguised saloons. Lewiston, with a population of 22,000, had 33 "drug stores," and Waterville with a population of 7,105 has nine "drug stores." Is it that these places are so very unhealthy that so many "dispensers of drugs" are needed? Certainly not!

It is usually affirmed that the sale of liquor in Maine is confined to the larger centres of population, and that the smaller towns and rural sections are entirely free from the liquor traffic. An examination of the internal revenue list shows that the traffic in liquor is, to a certain extent, in the small centres and rural sections, though the bulk of the traffic is in the cities and large towns. As a rule those dwelling in the thinly settled portions of the State obtain such liquor as they use when they go to town, or through a friend, or through the usually accommodating stage-driver.

I have recently examined the list of the internal revenue tax-payers in Maine who have paid thus far since July 1, 1897, and the number is 955. Of this number 153 are in Portland, 138 in Bangor, 60 in Lewiston, 40 in Biddeford, 39

in Bath, 38 in Augusta, 30 in Rockland, 21 in Bar Harbor, 19 in Eastport, 18 in Old Town, 17 in Waterville, 16 in Gardner, 13 each in Belfast, Orono and Skowhegan, 12 each in Houlton, Ellsworth and Old Orchard, 9 in Caribou, 8 each in Ashland and Rumford Falls, 7 each in Saco, Boothbay Harbor, and Presque Isle, 6 each in Fort Fairfield, Camden, Fairfield and Hallowell, 5 each in Calais, Brewer, Dexter, and Greenville, 4 each in Springvale, Thomaston, Danforth, and Deering, 3 each in Anson, Yarmouth, Lisbon Falls, Vinalhaven, Farmington, Glenburn, Lincoln, Damariscotta, Randolph and Newport, 2 each in Warren, Castine, Lubec, Braggville, Patten, Madison, Norcross, Livermore Falls, Chisholm's Mills, Westbrook, Hampden, Waldoboro, Mechanic Falls, Pittsfield, Houlton, Kennebunk, Winn, Richmond, Freeport, Madison, Bingham, Bucksport, Sanford, Jackman, and Mattawamkeag, and one each in seventy-five other towns and plantations. These other towns vary in population from 200 to 2,000. But there are many towns with a population of from 1,000 to 3,000 where no internal revenue liquor tax is paid. Auburn, with a population of 12,000, has but one such tax-payer, and that is the city agency; but in all fairness it should be said that Lewiston is just across the river.

Violations of our liquor law are stimulated by the seaside resorts and by the sportsmen who throng our woods. Old Orchard, with a population of less than 1,000, has 12 liquor-sellers; and Bar Harbor, with a population of less than 2,000, has 19. Norcross, a point of departure for sportsmen, with but two houses and a railroad station and a store, has two liquor-sellers.

It should be remembered that the United States requires persons paying an internal revenue liquor tax to make oath before some authorized official as to the business in which they propose to engage. This is usually done before a State official. In Maine, then, State officials sworn to support the constitution of Maine, and to faithfully discharge the duties of their office according to the constitution and the laws of the State, are annually putting under an oath to violate the constitution and laws of the State more than a thousand persons!

There are, on a conservative estimate, 1,400 liquor-sellers in Maine; for observation convinces me that 20 per cent. of those selling liquor in our State do not pay the internal revenue tax. In addition there are, among our foreign population, many so termed "kitchen bars" where liquor is sold in small quantities. It is not possible even to estimate the number of these.

These saloons are not "open" in the same sense that saloons are "open" in a license State. There are no signs, "Wines and Liquors," nor are bottles of liquor displayed in the windows. Still the saloon can be easily found. Certain "marks" clearly point it out to the initiated, and the uninitiated easily learn these "marks." The bar can be seen from the street in some places, and in some localities you need only to follow your nose to find a bar. It is not unusual for drummers on the street to drum up trade for the saloon. In some localities

liquor is put out as openly as are groceries. Loads of liquor and liquor empties are hauled through the street in broad daylight; and officials, out of deference to something (?) have been known to request truckmen to throw a canvas over the liquor packages when hauled from boat or train by day.

At agricultural fairs liquor is sold in the most open manner. At the New England Fair at Rigby last fall, liquor was sold freely and openly with the evident knowledge of county officials, and without rebuke. The following clippings from the *Lewiston Journal* are in point:

"A deputy sheriff of Lincoln County, in behalf of himself and hundreds of other good citizens, writes us protesting against the shipment into the county of large quantities of liquor and beer on the occasion of every little town or county fair, as was done the other day when ten large sugar barrels of lager were boldly landed at Damariscotta depot. In this case, however, it will be remembered, the officers were on hand and in less than two and a half hours the liquors were seized and the owner under arrest, to be arraigned on the following day and fined \$100 and costs.

"The alleged non-enforcement of the law against grog shops at Bluehill, Hancock County Fair, is creating indignation among temperance people of that county. A prominent citizen of Sedgwick says that the time is likely to come before long, when officers shall be at the front who will see the law and not quietly acquiesce in its violation. May that time be hastened in all the land! A reaction in favor of law and order is overdue. The decline of legality in connection with agricultural fairs, is ominous of evil. Meantime, we are glad to know that on the Maine Agricultural Society's grounds neither gambling, pool-selling nor grog-shops are tolerated. In maintaining its integrity, the Maine State Agricultural Society strengthens both its moral and financial position."

Drunkenness is increasing in the State. The imprisonments for drunkenness in Cumberland County in 1892 were 212; the number steadily increased to 988 in 1896. The *Portland Press* of Sept. 16, 1897, published a list of twenty-one drunks who were before the municipal court the day before; and the average number of arrests for drunkenness per week is about forty. But the number arrested for drunkenness in no way indicates the number of persons drunk on the streets. For, though the law requires the arrest of all persons seen intoxicated on the streets, only disorderly, quarrelsome drunken persons are arrested as a rule; and not all arrested are brought into court, as not a few are allowed to go free from the lockup when sobered. In brief, this is the condition of the liquor traffic in Maine.

The intelligent friend of prohibition does not expect to annihilate the liquor traffic by law; no crime can be so annihilated; but he does believe that the State ought to prohibit this gigantic evil in connection with other evils against mutual well-being; and he also believes that this law can and ought to be enforced as well as the law against stealing and kindred crimes. Because this is not done in Maine, the intelligent friend of prohibition complains, gives publicity to the facts, and persistently exerts himself to secure the enforcement of a just, sufficient, and greatly-needed law.

In the next paper we shall answer the question: Why is the law not better enforced?

Portland, Me.

Epworth League Department

Edited by REV. F. N. UPHAM.

The First of Three

Dr. Faulkner, of Drew Theological Seminary, begins his series of three articles on "Short Studies in the Early Life of John Wesley" by contributing in this number his first paper, which will be found on the next page. The subject for this month is "The Fire."

Rejuvenating the Church

The Gulf Stream brings an early and prolonged summer to otherwise frigid shores. The young people's movement is sweeping its warm currents of youthful hopefulness, vigor and zeal far on into a conservative and possibly quiescent church. The result is a church of perennial youthfulness. The time is at hand when the membership of the church and League will be practically the same. The leaders of Endeavor and Epworth are already only constructively young. Some fear a prolonged verdancy. We think not. A continued and endless alertness, that is our prophecy. A danger is apparent. It is here at the present day — the really young people are not managing the young people's society.

For the Layman's Eye

Not a preacher, nor a pastor, nor a happy combination of the two, but a business manager — that is what many a church is demanding of their minister in these days to be. We are confident this call is not wise. Within the reach of our influence we sound out this honest word: Brothers of the laity, attend to the financial affairs of Zion yourselves. Relieve us of this anxiety. Many of you are doing it. The writer of this note gratefully acknowledges the help of such brothers. More of your number could carry this burden if they would. Let the enterprise of the counting-room show itself in the business of the official board, and the ventures on an uncertain market be at least equaled by faith in the sure promises of God.

Evident Peculiarities of Methodism

One of our New England pastors, at the request of the League, is from time to time presenting to the young people brief papers on our own church. Thus far he has read three, one each on the following topics: "Our Itinerancy;" "Our Middle Name, 'Episcopal';" "Our Class-meetings." We present the first at this time to the HERALD'S larger chapter: —

This means the yearly appointment of our ministers, and their possible removal at any Annual Conference, or their certain departure at the end of a five years' term in one pastorate. This is perhaps the most striking characteristic of our church. Strangers notice it and comment upon it at once. It began with no time limit, and ministers were changed at the discretion of the Bishop at any time. Often the length of service was not more than three months. This was in the very early days, when the country was poor and the churches shared the poverty. Most of the earliest preachers were unmarried men, who could without severe incon-

venience travel the great circuits and live upon the very small salaries. There was a lack of preachers. Churches grew rapidly. Hence local preachers and class-leaders came into prominence and usefulness.

In the course of time conditions became more settled, and the preachers stayed longer in a given church. There were more and more stations every year, taking the place of the large circuits.

The first time limit was two years. That was the rule till 1864. Then it was lengthened to three years, and remained the law till 1888, when it was extended to the present term of five years.

There are, without doubt, two sides to the question. Briefly stated, here are some arguments pro and con: —

Pro. — 1. It leads a man to begin his work at once and continue vigorously, for he knows that at the longest "the time is short."

2. It assures a man that he will find the field for the development of every ability. He will probably find just his level some time, and just the place where he can do his best. At the same time he will have such a variety that he will not get into ruts.

3. It gives every church within a generation every kind of pulpit ability.

4. It usually does away with much friction in getting a new minister or in getting rid of an old one.

Con. — 1. It is at best an arbitrary limit.

2. In cities a Methodist minister cannot get a commanding influence, for he does not stay long enough.

3. It creates a spirit of unrest among the people.

4. It permits no far-reaching plans, originated and executed by the same leader, for the time is too short.

The movement is now in full swing which contemplates annual appointments, as at the present time, but for an indefinite term. Those who advocate this plan contend that all the useful features of the itinerancy will be kept, and many of the unpleasant and harmful ones removed.

MERCY AND HELP

Groups of Ten

IN historic Plymouth, the town of the Pilgrims and the Rock, the Mercy and Help work of the League was for several years carried on by "groups of ten." It was a very successful way of getting every one to do something. Mrs. R. S. Douglass has written us fully in regard to it. From her letter we take as many and as copious paragraphs as we can use at this time. The plan is entirely workable, and we advise its trial. It is simple. Select ten "kindred spirits" and set them to work with a definite purpose. Mrs. Douglass writes as follows: —

"The Helping X of boys provided shavings for an old lady, and had certain days to do errands for a 'shut-in.'

"The two Sewing Xs not only made garments for the very poor, but did sewing for overworked mothers when the mothers were able to furnish the material. They went twice each month to the home of a widow who had deformed hands and did her mending. They patched and mended clothing sent South, or to any mission field, so everything was ready to put on. One little Italian woman, a Catholic, dying slowly from consumption, was made so happy by being told that these ladies would do all the sewing for

her two children. She could not speak English except by an interpreter. A few days before she died she said, 'Tell them they have made my last days so much easier.'

"A Patch-Work X of little girls pieced patchwork quilts from pieces given them, then made them into comforters and gave them to the sick. All their names were marked on a white block in the centre.

"Of the two Martha Xs one cared for the church kitchen, and the other, of younger women, waited on tables and cared for the dining-room."

In addition to what Mrs. Douglass has written it might be added that an Emergency Ten, pledged to speak at the first intimation of a prayer-meeting pause, to fill the gap in a Sunday-school teacher's absence, and to certainly be at meeting every stormy night, would be a blessing straight from the Throne to many a needy church.

THE JUNIOR LEAGUE

REV. O. W. SCOTT, First District Junior Superintendent, read the following paper at the Epworth School of Methods in Boston at a recent meeting. It is worthy a much larger influence, so we reproduce it here: —

"How can we best develop the child life on the subject of vital Christian experience? There is no 'patent process,' and no new method of doing this work. It is on the same line, and by the same methods, by which adult life is developed on this same subject — only simplified.

"After a revival the writer holds a 'converts' meeting' for a series of weeks, to 'train the converts.' He calls it 'the converts' training class.' To these meetings the converted Juniors are invited, as well as the converted Seniors, and, in addition, a Junior 'class' is arranged for, to continue twenty minutes after the Sunday afternoon Junior devotional service.

"In these meetings special instruction is given, 'seed-sowing,' line upon line, and precept upon precept.

"1. A talk on prayer — what it is; how to pray; for what to pray. Then pray with them, for them, and get them to pray. Start early and right in the matter of prayer, and they will come to expect to pray at every devotional service. Add counsel concerning the great importance of secret prayer. Show them the keeping power of secret prayer through a 'little talk with Jesus,' alone, every day.

"2. The importance of testimony. 'With the mouth confession is made unto salvation;' 'Ye are My witnesses.' The Juniors soon come to see and appreciate the privilege of 'bearing the cross.' This testimony may be given, (1) by a text of Scripture, (2) by their own words, or (3) by a verse of some favorite hymn. A word of comment on some word or expression of their testimony will prove helpful.

"3. Illustrative teaching may be substituted or added at times, for the illumination of truth and the development of spiritual life. The blackboard and 'object teaching' in great variety are available, and what reaches the heart through 'eargate' and 'eyegate' will be remembered with profit. The doctrines of 'sin,' 'pardon,' 'faith,' 'wrath,' 'grace,' etc., can all be illustratively taught.

"4. Set them to work. A converted Junior makes a powerful missionary among his or her mates. The reflex influence of this

'personal work' will help to develop vital Christian experience in the heart and life of the Junior, the same as in the life of the middle-aged.

"The 'sum' of this 'adding' is Christ-likeness. Help them, by precept and example, to become Christlike, and their religious experience will be vital and fruitful."

Suggestions for Social Department

ALICE MAY DOUGLAS.

Fourth Vice President Maine State Epworth League.

AMONG the features I would recommend to your immediate attention are the following: The appointment of members to stand at the church door to welcome strangers and to invite people into the Sabbath-school. The appointment of a permanent committee of courtesy to see that every new-comer to the League meeting receives due attention. A social or outing to the Junior League, or the smaller children of the Sunday-school. An old folks' social at the church or parsonage. A small social at the home of some "shut-in" or elderly person. A singing class in which members may be taught to read music. A religious-social hour at some local charitable institution. A reception to any parties not directly associated with your church, such as the Y. M. C. A., the graduating or other classes of the grammar or high school. Occasional sings at private houses, not necessarily the homes of Epworthians. A chorus choir to lead the Sunday night prayer-meeting, and if desired at the preaching service. Lawn parties, excursions and picnics. The observance of any holiday. The observance of the anniversary of the founding of either your church or League.

There is but one rule to bear in mind in carrying out the preceding suggestions, namely, to see how near you can keep to the highest standard of your church in all that you do.

A CONFIDENTIAL TALK

REV. W. T. PERRIN.

President First General District.

MY DEAR EPWORTH LEAGUER: I would like a private chat with you just for a minute or two. You are anxious to promote the cause of Christ? Eager to know how you can best help? Yes, I thought so. I have a valuable hint for you.

The chief responsibility in the church is upon your pastor, you know, and success depends largely upon him. His success depends very much upon his courage. When the Lord commissioned Joshua as leader of the host he charged him, "Be strong and of a good courage." This he repeated three times. A leader must have courage.

You can put courage into your pastor more than you suspect. Take pains to speak to him after meeting. Say a cheering word. Thank him for his helpful sermon. Be prompt in responding to any request he may make — such as filling the front seats, giving testimony, starting a hymn, or coming to the altar. Call upon him once in a while just to tell him how you appreciate what he is doing for the people and especially the young people. Just now he is engaged in special services. Let him know how glad you are, and that you mean to do what you can to make them a success. Pray for him in your closet, and by name in the public place of prayer.

But I wanted to see you privately because just now he is feeling badly. He

has come to me for sympathy. But I don't want you to let him know I have said anything to you about it. He is a preacher, you see. Preaching is his principal business. Therefore you can help him most by helping him as a preacher. Now it just takes the heart out of a preacher when his young people go home from the Epworth League meeting on Sunday night instead of coming to the preaching service. And then you need his sermons more than you need the prayer-meeting. If you cannot attend both the young people's meeting and the preaching service, I do not hesitate to urge you to go to the latter. You will get more good and do more good.

Courage in your pastor means victory for the church. Seeing his friends at Appii Forum, Paul thanked God and took courage. Seeing his young people crowd up to hear the evening sermon, many a preacher has also thanked God and taken courage and preached with power.

You have not thought of this before? You are grateful to me for my suggestions? Thank God! Next time I see your pastor I expect his face will be radiant while he eagerly tells me what a splendid help his Epworth Leaguers are.

Boston, Mass.

EARLY LIFE OF JOHN WESLEY

I

The Fire

REV. JOHN ALFRED FAULKNER, D. D.

UNFORTUNATELY we have very little information concerning Wesley's childhood and youth. Tyerman, who wrote the largest and by far the best "Life of Wesley" — a great and noble literary monument, packed full of fresh information — passes his youth by with a few words only, and his excuse is that we have very little that is authentic about it. Miss Wedgwood, in her admirable book on "John Wesley and the Evangelical Reaction," gives large space to the alleged ghost-manifestations of the Epworth parsonage, which, though they happened while Wesley was absent at school, made a powerful and permanent impression upon him; but she is meagre as to any other events of Wesley's younger days. The latest and on the whole, perhaps, the best short "Life of Wesley," that of Telford, is specially recommended as throwing new light on Wesley's youth. But when we come to sift this part of Telford's rather tame, though indispensable, book, we find that the amount of real information is scant indeed. After all, the best book on Wesley's childhood is Miss Clarke's "Susannah Wesley," published by Roberts Brothers in 1886, in the "Famous Women" series.

The first event in Wesley's childhood which made a distinct and lasting impression upon him was the burning of the Epworth parsonage, Feb. 9, 1709. There had been a previous burning in 1702, though the house was not entirely consumed. No doubt both fires were incendiary. The parishioners of Samuel Wesley were but a little removed from savagery. The fenmen of Lincoln were a coarse, ignorant, brutal class, and the Wesley father by his unbending ways and pronounced political views had made many mortal enemies. Some of these hard-hearted scoundrels even accused him on that almost tragic February night of setting fire to his own house. Three or four of the younger children were sleeping in a room under the care of a maid. She was awakened by the alarm, seized Charles, then an infant, told the other children to follow her, and escaped. But in the hurry she had forgotten to awaken John. "When

I was without," says the father, "I heard one of my poor lambs, left still above stairs, about six years old, cry out dismally, 'Help me! I ran in again to go upstairs, but the staircase was now all on fire. I tried to force up through it a second time, holding my breeches over my head, but the stream of fire beat me down. I thought I had done my duty; went out of the house to that part of my family I had saved, in the garden, with the killing cry of my child in my ears. I made them all kneel down, and we prayed God to receive his soul."

Let us now hear John tell the story himself. He believed that it was at the moment when his father was thus praying that he awoke. "I did not cry, as they imagined, unless it was afterward. I remember all the circumstances as distinctly as though it were yesterday. Seeing the room was very light, I called to the maid to take me up. But none answering, I put my head out of the curtains and saw some streaks of fire on the top of the room. I got up and ran to the door, but could get no farther, all beyond it being in a blaze. I then climbed up on a chest which stood near the window; one in the yard saw me, and proposed running to fetch a ladder. Another answered, 'There will not be time; but I have thought of another experiment. Here, I will fix myself against the wall; lift a light man and set him upon my shoulders.' They did so, and he took me out of the window. Just then the whole roof fell in; but it fell inward, or we had all been crushed at once. When they brought me into the house where my father was, he cried out: 'Come, neighbors, let us kneel down; let us kneel down, let us give thanks to God; He has given me all my eight children, let the house go. I am rich enough.' The next day as he was walking in the garden and surveying the ruins of the house, he picked up part of a leaf of his Polyglot Bible on which just these words were legible: 'Vade, vende omnia que habes, et attolle crucem, et sequere me' (Go, sell all that you have, and take up the cross, and follow me)."

The valuable letters, memorials, manuscripts as well as books, were consumed. It is singular that the only manuscript that remained unburned was Samuel Wesley's hymn, "Behold the Saviour of Mankind" — the one piece of poetry of the father that deserves to live.

The fire of 1709 affected John Wesley's inner life in two ways: first, it deepened his mother's interest in his training. Soon after the fire she wrote in her diary: "I do intend to be more particularly careful of the soul of this child that Thou hast so mercifully provided for, than ever I have been, that I may do my endeavor to instil into his mind the principles of Thy true religion and virtue. Lord, give me grace to do it sincerely and prudently, and bless my attempts with good success." How that prayer was answered we all know right well. Second, it was in a sense a crisis in his spiritual history, if we might use those words of one so young. It impressed upon him the thought that God had almost miraculously preserved him from death, preserved him for some noble work. He considered himself a "brand plucked from the burning," both literally and spiritually. We have two or three evidences of this. In one of his early prints below his own portrait is represented a house in flames, with the words, "Is not this brand plucked out of the fire?" While holding a watch-night service on a night that happened to be the anniversary of the fire, Feb. 9, 1750 (at the beginning watch-night services were held as often as once a month), in the West Street Chapel, London, the remarkable escape of his childhood came into his mind. "About eleven o'clock," he says, "it came into my mind that this was the very day and hour in which forty years ago I was taken out of the flames. I stopped and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord."

Drew Theological Seminary.

THE FAMILY

THE PARTING OF THE WAYS

ELLA C. G. PAGE.

Here part the ways. That left behind is full
Of fair hopes dead, high ideals unfulfilled,
Lost feelings, broken vows, and pale cold
forms

Lying beneath the grasses, brave hearts
stilled.
The Old Year dead among his dear, dead
days, —
We linger at the parting of the ways.

The ways are parted oft in human lives.
One way, if chosen, leads to peace and rest;
The other way, though rose-hung, leads
aless!

To bitter grief and sorrow unexpressed.
The power to choose in every bosom stays
When souls stand at the parting of the ways.

The ways are parted. One's beloved are gone.
We linger, left behind with tear-blurred
eyes

Gazing at graves, or beating empty hands
Upon the vail 'twixt them and us that lies.
Yet, through its rents we catch the glory's
blaze,

Tarrying, sad, beside the parted ways.

The ways are parted. Since it must be so,
We learn at length to tread life's path con-
tent,

Knowing that those at last must meet, whose
feet

Forevermore to the same goal are bent.
And 'mid the darkness and the evening haze
Faith sings her hymn beside the parted
ways.

The ways are parted. Friends and lives are
safe.

Nothing is lost, so we can patient wait,
Knowing the common lot we all must share,
And every soul must stand, sooner or later —
God looking on, and earth a tangled maze —
With Destiny at parting of the ways.

Methuen, Mass.

Thoughts for the Thoughtful

Look for goodness, look for gladness,
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

— Alice Cary.

That only which we have within, can
we see without. If we meet no gods, it
is because we harbor none. If there is
grandeur in you, you will find it in por-
ters and sweeps. — Emerson.

Whatever our place allotted to us by
Providence, that for us is the post of
honor and duty. God estimates us, not
by the position we are in, but by the way
in which we fill it. — T. Edwards.

My child, be faithful.
Is the work small? This I require of thee,
Do it with all thy heart as unto Me.

My child, be faithful.
Great is thy task? My grace will suffice for
thee.
In well-doing weary not, co-laborer with
Me.

My child, be faithful.
Only to sow and reap I ask of thee —
This is thy part — increase is given by Me.

— Eleanor Amerman Sutphen.

If we are ever in doubt what to do, it
is a good rule to ask ourselves what we
shall wish on the morrow that we had
done. Moreover, the result in the long
run will depend not so much on some
single resolution, or on our action in a

special case, but rather on the prepara-
tion of daily life. Great battles are
really won before they are actually
fought. To control our passions we
must govern our habits, and keep watch
over ourselves in the small details of
everyday life. — Sir John Lubbock.

It is because our prayers are too nar-
row, because we only want to fill the
cup up within an inch of the top, that
we are poor; when we are willing that
the cup shall run over, there comes a
springing out from heaven, a pouring
down from above of that which fills the
cup from the great wealth and mercy of
our God. — Alexander McKenzie, D. D.

Religion is no haggard and stern mon-
tress waving you from enjoyment; she
is a strong angel leading you to noble
joy. The Bible is not a book of repre-
sions and prohibitions; it is a book of
kindling inspiration. God would not
have you crouch, like a poor, timid,
startled creature, torturing yourself
with a terrified watch over your lower
desires. He would see you stand erect
and manly, like a victor, in heroic confi-
dence, with these enemies beneath your
feet. — Canon Farrar.

We need not go three days' journey to
Mount Moriah in order to erect an altar
and offer a sacrifice; there is place for
an altar everywhere, and the first un-
easy burden that comes to us to be
borne, the first expensive duty that
comes to us to be done, if borne with the
gentle obedience with which Christ
bore His heavier cross, and done with the
tender submission with which Abraham
laid upon the wood his precious offering,
will likewise take us up a little way
through the cloud toward the clear shin-
ing, and give us intimations, at least, of
the same voice of promise that spoke
peace to troubled Abraham and that
made blessed even his hour of struggle
and pain. — C. H. Parkhurst, D. D. (New
York.)

Our Heavenly Father often uses ad-
versity as a purifier. "When He hath
tried me I shall come forth as gold," was
what Job said after his possessions had
been swept away. This keen wintry
weather will kill off lots of vermin; so
God sends wintry weather sometimes on
His own people to kill off certain kinds
of besetting sins. He lets them be cast
down to prove whether they will cast
Him off, or draw more closely to Him.
A pillow of pain can be a pulpit
of power. Through weary days and
nights of suffering the patient song is
heard by the blessed Refiner: —

"Pain's furnace-heat in me quivers
And all my heart in anguish shivers,
And yet I whisper, 'As God will!'
And in the hottest fire hold still."

There may be many who are puzzled
about God's dealings with them. Such
sorely tried souls should remember who
it is that is appointing for them the dis-
cipline through which they are passing.
Let them remember that it is gold that
is put into the refining-pot. As Miss
Fletcher of Glasgow has pithily said,
"Men refine gold, but don't refine pebbles
stones or rubbish. It is wheat that
they thrash, and not dockens or dandelions." — Theodore L. Cuyler, D. D.

Do not let us suppose that character
requires great circumstances for the
making. Character can be made in poor
circumstances. There are huge manu-
factories in this country, with magnifi-
cent machinery, with chimneys belching
forth clouds of black smoke to pollute
the air, where they turn out carpets of
most wonderful aspect, which would al-
most make you ill to look at, and which
perish quickly in the using. Far away
in the East, in some poor little hut, an
Eastern workman is working with
threads of many colors beside him; he
has been toiling for years, and when he

has finished he will have turned out a
single square of such beautiful coloring
and such perfect workmanship that
when it comes to this country it will be
bought at a great price, and the owner's
great-grandchildren will see it fresh and
beautiful.

So much for the great manufactory
and the whirling wheels and the noise
and the smoke; so much for the quiet-
ness and obscurity of a single work-
man! — Ian Maclaren.

A FIRE PROOF MANTLE

ADA MELVILLE SHAW.

WE were to have a new lamp — a
Welsbach. I watched with much
interest while the parts of the burner
were being adjusted. It was my first
opportunity of seeing the lamp "close to,"
and question and answer passed
rapidly between the workman and myself.

"Where is the little white cone?" I
asked.

The man looked puzzled for a minute.
"White cone? Oh, you mean the
mantle, I guess. Here it is."

He handed me a soft little affair that
looked as it were made of a fine quality
of canvas.

"Is that what lets the light through?"
I asked in surprise, never having "read
up" on Welsbach lights. "What is the
material?"

"Cotton."

I was more puzzled than before. The
workman took the bit of cotton from my
hand, slipped it into its place and — set
fire to it. I believe I gasped, as women
do sometimes when they do not under-
stand. Round and about the white cone
the flame leaped and writhed, clung,
flickered, died out. But the little cot-
ton cone remained spotless and un-
harmed.

"Why did it not burn?"

"It is chemically prepared."

A thrill of delight shot through me.
Shadrach — Meshach — Abednego — the
furnace! "The fire had no power, nor
was a hair of their head singed, neither
were their coats changed, nor
the smell of fire had passed on them."
The furnace was so hot that the men
who cast the victims into it were con-
sumed, yet the king said, "Lo! I see
four men loose, walking in the midst of
the fire and they have no hurt."

They were prepared!

Round about them was wrapped the in-
vulnerable mantle of God's care, and, ac-
cording to the testimony of that wicked
king, as well as of countless ones who
have since proved Him, "there is no
other God that can deliver after this
sort."

"Do you know what your Welsbach
'mantle' makes me think of?" I asked.
"The difference between those who
know Christ and those who do not. The
first are 'prepared' — fire-proof. Tri-
als, temptations, afflictions — what harm
do they to the man whose life is hid with
Christ in God? And who, outside of
God, can withstand or bear them? Sup-
posing that little mantle had somehow
slipped into the box with its comrade
parts, before it was chemically pre-
pared?"

"You would have had no light today,
lady."

I think of the Wilderness Temptation

— the testing of the Light of the World. If He had failed? But He was covered by the mantle of the Word — "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

Oh! thank God, and thank Him again and again, that you and I can walk through flood and fire, danger and death, absolutely unscathed, and ever beside us walks One like unto the Son of God.

Chicago, Ill.

"GOD'S ACRE"

Such a wide dormitory! East and west The gentle winds so sighing in their quest Among the grasses, as their whispers low Might soothe the sleepers. Mothers, as they go About their children's beds, speak soft, — so here Kind Nature seems most motherly and dear; Lighting her pleasant lamps at eventide, She guards this holy place, so still and wide!

Such a vast homestead! All its friendly doors Stand wide from dawn till dawn, and on it pours The sun its gladness, and the cloud its rain, And winter's snows pass and return again — And God's great peace abides here; changing time, And shifting seasons, varied zone and clime Are all as one. Here sleep with seal'd eyes God's own, till He proclaim, "Awake! Arise!"

— MRS. S. M. WALSH, in *Youth's Companion*.

THE GREAT HEIRESS

ELIZABETH PRESTON ALLAN.

"A NOTHER ring at the door! Oh, give us a rest! Let me catch my breath! Visitors do not certainly come as 'single spies' to this house, uncle!"

These laughing sallies followed a gentle ring at the door of a parsonage on one of our city streets. The parlor had been full of callers all day, and the old minister's three young nieces, who had come a few days before to make him a short visit, declared that if uncle and auntie did not ring the front door-bell and have themselves announced as visitors, there would be no chance of their making acquaintance with their young kinswomen, so overpowering was the kindly stream of church people coming to get acquainted with the pastor's guests.

In the midst of this gentle uproar Dr. Strong recognized the voice at the door. "Ah, girls," he said, hastily, "this is the richest old woman I know; you must pay her special attention;" and before they had time to wonder at the parson's worldly-minded speech, the door was opened and the maid announced, "Mrs. Wallace."

I am afraid Mrs. Wallace was not impressed, just at first, with the good manners of the young strangers. They were so taken aback by the contrast between Dr. Strong's words and the lady's appearance, that they had much ado to keep from staring. This great heiress was a middle-aged person of the plainest appearance in every way. You would not have looked at her a second time if you had not known the interesting fact of her great wealth. And yet, having looked again, your eyes rested with pleasure on that unblooming countenance as its sunny sweetness grew upon your finer perception.

But our girls had no time to pay special attention to any one person, even a great heiress, for the tide of callers flowed on, and one impression after another of cordial greeting and hospitable invitation was made and overlaid and rubbed out.

It was not until the bedtime hour — that witching time when girls sit together, brushing shining lengths of soft hair, as if hair-brushing were a sort of evening devotion, a communion of pretty fellowship — that the heiress was thought of again.

"By the way, girls," Rose said, suddenly, "did you all give the heiress that special attention that uncle desired?"

"The heiress?" Katherine yawned, and laid down the faithful brush. "Was there an heiress? Girls, did you know there were so many people in the world?"

"But don't you remember the heiress?" persisted Rose; "that plain old lady — I can't remember her name."

"Her name, indeed! I should think not. The names of uncle's whole congregation have run together like gum-drops in hot weather! I don't know a single name."

"Gumdrops, Jean! What an unkind suggestion! Don't you wish you had some this minute?"

But Rose would talk about the heiress, wondering at her being so like a thousand other people.

"She wasn't even shabby," mused the girl; "then she might have looked like a miser."

"Did she have on a black cape with big buttons wandering around over it as if they had lost their way?" asked Katherine, waking up.

"Yes, I think so."

"Why, Rose, that was an awfully nice person. The little while I had a chance to talk to her by myself, I felt just as one does when one drops down on a chair that looks hard and stiff, and turns out to be delightfully comfortable, fits your back and rests your shoulders, and all that."

"Now, Rose, it's your time to make an elegant comparison — gumdrops and easy-chairs have been used up."

"It's time to go to bed, you'd better say. Come, girls, let's say our prayers and put out the light. But can't you remember her name, Kate?"

"Not I, indeed! Jean, I am sure Rose has designs on that old lady's money. Did you ever see such a fever of curiosity?"

And so they trooped laughingly to bed, and laughingly got up to another day of company, coming and going almost until the bedtime hour again.

"Well, this can't last forever," sighed Katherine. "I saw signs of its thinning out before dark."

"We can't last, if it does," said Jean, "though they are the very nicest people I ever saw, and I would love them all if I could just separate 't'other from which."

"But one thing puzzles me," said Rose, drawing her pretty brows into a pucker.

"The heiress, of course!" cried Kate. "She was here again today, wasn't she?"

"Yes, but not to see us. She came to

speak to uncle. Girls, what do you think? She teaches in the public school!"

It seemed incredible, but Rose said: "There can be no doubt about it. I heard uncle say to Miss Olive that Mrs. Wallace was, without any exception, the happiest person he had ever known in his life. Miss Olive turned to me then and said, 'Yet you know, my dear, she lost her husband and two children at one blow — a railroad accident — and her only living child is a hopeless invalid.' 'Hopeless,' said uncle, 'is not a word that can come anywhere near Mrs. Wallace; her radiant spirit puts hope into me on the darkest day. I always think, in connection with her, of those words of the Psalmist: "Such as be blessed of Him shall inherit the earth." Mrs. Wallace gets more out of life than anybody I ever knew — more real blessedness!'"

"Girls, I do believe" — exclaimed Jean; but auntie poked her nightcap in at the door: "You are to be put into solitary cells if another word is spoken tonight," she said, in pretended wrath; "it is almost midnight, you silly things!"

The next day our young visitors turned the tables, and went out to return some of the "oceans of calls," armed with a list of names, streets and numbers.

"The last one on the list for today," said Jean, "is Mrs. Wallace, Rose's heiress; but where in the world is Bonner Street — No. 224 Bonner Street?"

They had that question to ask many times before they found Mrs. Wallace's door, and as the street car took them miles and miles away from the best built part of the city, Jean changed her question into, "Where out of the world is 224 Bonner Street?"

A poor little house on a shabby little street; bare floors and bare walls, except in the one pretty room occupied by the invalid daughter; not a trace of luxury or ease, hardly of comfort. "What could uncle have meant by saying Mrs. Wallace was an heiress?"

"That is the nicest visit we've had yet," said Kate, softly smacking her red lips, as if tasting something sweet. "Mrs. Wallace may not be an heiress — there surely is some mistake — but she makes me feel as if I were one, which is more to the point."

"I know now," said Jean, gravely, "what uncle meant. Do you remember the verse he quoted about 'inheriting the earth?' That is the sort of heiress Mrs. Wallace is. She evidently lives entirely for others, and so she shares all the joy that they have in their lives."

"How about their sorrows?" suggested Rose.

"Don't ask me any such conundrum, child. Wait and ask uncle."

When the old preacher was asked how this heiress of his escaped sharing the sorrows of this sad earth, he did not seem at a loss for an answer.

"Ah, children," he said, "that belongs to the secrets of Divine chemistry. When you bring sympathy and help into touch with the world's need, peace and joy flow back into the heart of the sympathizer and helper. And, more than anybody I know, this dear

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old child of God proves His promise that such shall inherit the earth."

Lexington, Va.

GIRDLED OF GOD

To be girded of God —
Oh, divine preparation
For conflict, for sorrow,
For work daily done!
To be fitted with strength —
Oh, blest separation
From weakness, from failure,
To victories won!

O God! for such girding
My heart pleads with aching;
To stand more than conqueror
When pressed by the foe;
To lean on Thy strength,
Yes, Thy strength my shield making,
Would rob earth of anguish
And life of its woe.

Such strength from the Master
My poor self enfolding
Must make my way perfect,
Aye, perfect in Him.
Dear Lord, give Thyself;
Take myself for the molding
A vessel perfected
Without and within.

— MRS. E. F. A. DRAKE, in *Advance*.

HER GIFT

THE minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church up among the mountains — a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and — he had failed. A sense of deep desolation crept over him.

"God help me!" his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church — a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give. I want the people in the mountains to hear about my Saviour. O Lord, I ain't got nothin' ter —"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, and is worth a lot of shinin' dollars. You kin give up your best friend, what helps you to git into the park where the birds sing, and takes you to preachin', and makes your life happy."

"Oh, no, Lord!" sobbed the child, choking and shivering. "Yes, yes, I will! He gave more'n that for me."

Blindly she extended the polished crutch and placed it in the hands of the deacon, who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the old pulpit. The minister stepped down from the platform and held up the crutch with trembling hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last; "little crippled Maggie's

crutch — all that she had to make life comfortable. She has given it to the Lord, and you —"

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without it?" the minister asked, gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah! you have found your hearts. Thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and of the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair, as she had once done. Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood no better when a woman's arm drew her into close embrace, and soft lips whispered in her ear: "Maggie, dear, your crutch has made six hundred dollars for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came a consciousness that in some mysterious way her gift had been accepted of God and returned to her; and with a cry of joy she caught the beloved crutch to her lonely heart, then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary. — Selected.

ABOUT WOMEN

It took five hundred pairs of hands to make the bridal veil of Princess Margaret of Prussia. The veil was composed of five hundred different pieces, each of which required ten days for completion. They were then joined by the most skillful lace-makers in a pattern which appeared to be all the work of one pair of hands.

"The face of every woman is a history or a prophecy," said Mrs. Margaret Sangster at the annual banquet of the Emma Willard Association recently. "I have no sympathy with women who try to efface wrinkles. A woman has no business to look younger than she is. There is a history in every line of her face."

Miss Fuller, a newspaper woman, has lately been appointed harbor mistress of Tacoma, Washington. It is said that thus far she has done remarkably good work, keeping all records pertaining to the extensive shipping business of the city in perfect shape. This month she will make out the harbor master's report for the year — the first report of the kind ever made out by an American woman.

A remarkable memorial is the bell tower to contain a chime of eleven bells which is being built on the grounds of the

Iowa Agricultural College at Ames. It is in memory of Margaret McDonald Stanton, wife of the professor of political economy in the college. The tower is being built by the State in appreciation of Mrs. Stanton's services as an educator and as a founder of the college. The bells are to be the gift of Prof. Stanton.

— Mrs. Ann Eyre Hely, who was one of the nurses in the Crimean war with Florence Nightingale, and afterward nursed Miss Nightingale in England, has been presented with the royal red cross by Queen Victoria, through Lady Cave Browne Cave, as the old woman was unable to leave Ravenstone Hospital and go to Windsor to receive the decoration from the Queen in person.

— There is no doubt that college girls have their share of fun. Twenty red-haired undergraduates recently gave a "Red-headed Dinner." The red-haired damsels, all "strawberry blondes" of course, wore white dresses with red sashes, flowers and badges; the table decorations were red roses and red satin ribbons, with red candles and shades to match; the menu cards were red, each one bearing the design of a white horse. The soup was a purée of tomato; the fish, salmon, and the dishes all followed the color as far as possible. The affair was a great success, and the following morning, by permission of the faculty, the "red-heads" marched into the chapel in a body, and sat in the front seats, and after prayers saluted the president, and marched out again in solemn procession. — Harper's Basar.

THE SEAMY SIDE.

THAT piety, devotion to one's Father in heaven and to one's spiritual nature, should ever have what may be described as a seamy side, a side of rough edges and tangled knots, seems at first an impossibility. Yet is a matter of personal observation that many good people, plow to the very core of their being, are, unfortunately, so imperious, so exacting, or so unreasonable, that they do not commend their religion to others, that, in effect, their daily conduct dissipates the impression which their sincerity and enthusiasm in right belief's ought to make on the minds of their associates.

"Living epistles, known and read of all men," is the pithy phrase which describes, as in a single strong picture, what the child of God should be to his own generation. Whenever one who is earnestly striving after a deeper intimacy with Christ, a more entire consecration of body, soul and spirit to that service which is perfect freedom, becomes aware that he or she is antagonizing friends rather than winning them, is growing irritable in the family and, therefore, showing a wrong example to childhood, it is time to see whether the piety has not, needlessly, a seamy side.

An autobiography recently published, shows in what appears to be an almost unconscious revelation the effect on a boy of an unhappy religious ideal on the part of his elders. One of these, an aunt, concerning whose entire singleness of aim and devoted piety there cannot be a doubt, so misunderstood the sensitive little fellow, and so constantly snubbed him, that after the interval of a lifetime, in his deliberate judgment, the man grown old sets down his recollections thus: —

"The hours after five o'clock in my much-longed for, eagerly-counted holidays were now absolute purgatory. Once landed at the rectory [where with his mother he daily dined] I was generally left in a dark room till dinner at seven o'clock, for candles were never allowed in the winter in the room where I was left alone. After dinner I was never permitted to amuse myself or to do anything, except occasionally to net. If I spoke, Aunt Esther would say with a sa-

tirical smile, 'As if you ever could say anything worth hearing, as if it was ever possible that any one could want to hear what you have to say.' If I took up a book I was told instantly to put it down again; it was 'disrespect to my uncle.' If I murmured, Aunt Esther, whose temper was absolutely unexcitable, quelled it by her icy rigidity. Thus, gradually, I grew into the habit of absolute silence at the rectory, a habit which it took me years to break through, and I often still suffer from the want of self-confidence engendered by reproaches and taunts which never ceased. For a day, for a week, for a year, they would have been nothing, but for always, with no escape but my own death, or that of my tormentor!"

Such a presentation of childish misery acute and long-enduring, caused by the mistaken and repressive discipline of a good woman, leads to serious thought. In our day juvenile training is less rigorous than formerly, discipline, indeed, is very much relaxed, the pendulum having swung in the other direction, but there may be among the women who read this paper some who need to be reminded not to let their good be evil spoken of, not to provoke children, or others dependent on their words for home sunshine, to wrath or to sorrow by displaying religion which has a seamy side.

If there is the seamy side, why not wear it within, ourselves bearing the fret and friction of our short temper, our folly, our errors, our regretted impulses, but never inflicting the results of these on the household or on our companions in society. Enter into thy closet and shut thy door, is a good rule for the Christian; there, in the secret of the Master's presence, confessing, repenting, gaining courage and strength to press on, with a light on the face and love in the speech and gentleness in every act.—MRS. M. E. SANGSTER, in *Congregationalist*.

SERVICE

SOPHIA had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the Heavenly Father seemed to say: —

"Sophia, stop! Where were you born?"
"In Germany, Father."
"Where are you now?"
"In America, Father."
"Well, are you not a foreign missionary already?"

Then Father said: "Who lives on the floor above you?"

"A family of Swedes."
"And who above them?"
"Why, some Switzers."
"Who in the rear?"
"Italians."
"And a block away?"
"Some Chinese."

"And you have never said a word to these people about My Son! Do you think I will send you thousands of miles to the foreigner and heathen when you never care enough about those at your own door to speak with them about their souls?"

Not a few need the lesson Sophia learned. "Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, conquer the darkness nearest you.

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth two thousand dollars, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church.

He is always ready to watch with a sick neighbor and to look after his affairs for him. He finds time for a pleasant word to every child he meets, and you will always see the children climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street."

The great need just now is the genius for helping. On the one side is a world in need, on the other side Christ's compassion and power; the key to the situation is in one word, Surrender — surrender of self to be ministered to, surrender of substance to Christ, surrender of self for service.—REV. O. P. GIFFORD, D. D., in *Watchman*.

BOYS AND GIRLS

A GOOD THOUGHT

She might have acted better when she went to church that day.
But she couldn't understand the words the preacher man did say;
And mamma said, "Remember, though you cannot understand,
He's always telling us about things beautiful and grand
So you must sit quite still, and think of something good yourself."
She listened with attentive air, the sober little elf!
Next Sabbath, in the high-backed pew, with sweetly serious air
She listened to the notices, the sermon, and the prayer,
And mamma praised her girlie, as she stroked the curly head.
"Es, mamma, I remembered all the good advice you said
An' twen' I mos' dot wessless, an' was so dwelle dwy,
I fwought os somewin' lovely dood — I fwought of apple pie."

— MINNIE LEONA UPTON, in *Household*.

A BRAVE CHINESE BOY.

MIRANDA CROUCHER.

WOULD the HERALD boys and girls like to hear about a brave Chinese boy? His home is about a half-day's journey from Tsunhua, at the entrance of a beautiful pass in the mountains which surround this quiet Tsunhua valley. Two years ago, when the boy was thirteen years old, his father, with some other men in the village, heard the Jesus Doctrine, and, forsaking his idols, turned to the one true God. This small boy also believed, and became a true follower of the Lord Jesus Christ.

A short time afterward, however, his old grandfather died, and then the faith of all came to the great test which comes to all Chinese believers. All good Chinese sons at the death of a father must worship his dead body. If there are grandchildren they, too, must worship, or else the family will forever have a bad name as unfilial and lacking in respect to the dead. The worship of one's ancestors has a stronger hold on these Chinese than even idol worship. The father gave up his new religion because the pressure was too great and his own faith too weak, and as a dutiful and loving son (from a Chinese standpoint) he worshiped his dead father's body, and tried to force his own son to do the same. This the boy would not do. No threats or beatings could make him do this. His father was an influential man in the village, though an opium-smoker and gambler, and when he forsook the new religion his neighbors followed his bad example and returned to their idol worship, and he to his opium-smoking and gambling. But the boy was firm. He would not worship idols, but said he

believed in Jesus, and though his father beat and reviled him every day from that time on, he held fast by his faith in Jesus Christ.

For two years he has been the only church member in that place. Every Sunday when people came from a distance to the village chapel to worship, he came too, only on his return home to be beaten and reviled. When they prevented his going on Sunday he would steal away whenever he could, at the time that the young preacher and his wife had their own evening worship, and he often came to study the Gospels with them. A year ago, one bright summer day, he was baptized, and had that outward sign of the inward cleansing that God had wrought in his young heart.

For two years, now, his father and mother have not ceased to beat and cuff and revile him, but his faith has never wavered. A few months ago his mother took him into her room and said: "Now you must stop believing in Jesus or you must die." He replied: "Though you beat me to death I will still believe." She did beat him till her own strength gave out, all the time crying out: "Now will you believe? Now will you believe?" while the blows came thick and heavy. Every time came the reply: "I do! I do!" Was he not a brave boy? Did he not endure hardship like a good soldier?

A few weeks ago we heard that his father's heart had softened, and that he no longer persecuted his boy, but that the mother, who had never believed, was as hard as ever. One day last week, as the presiding elder was passing through that village on his way home from quarterly meeting in a distant place, he met the father and boy at the chapel gate. The father said he was convinced that the Jesus Doctrine was the true religion. As for himself he felt he was too far gone in sin and wickedness for God ever to do much with him, but he wanted his boy to have a chance, so he asked the preacher to take him away to Tsunhua and put him in the boys' school there, and let him learn books and study the doctrine. The preacher asked: "What about his mother? Is she willing?" The father said: "No; but she fears I will do this, and has not made him his winter clothes yet, but we will not mind that." So he took off his own upper garment and put it on the boy, and from a neighbor he borrowed a quilt, saying that in a short time he would bring the boy's clothes himself to the Tsunhua school.

So the preacher took him on his cart after he had walked out of the village a short distance. Now he is here with us and can go to church every Sunday, and day by day can serve the Lord with gladness. Are you not glad that happy days have come for him?

Now, dear children, if you ever hear any one say that a child cannot understand enough to be a Christian, just tell them about this Chinese Christian boy; and for yourself remember that if he can be a Christian here in this strange heathen land, with even his father and mother against him, you also can be one in America, where there are so many people glad to help you to serve God earnestly and well.

Tsunhua, China.

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OUR BOOK TABLE

John L. Stoddard's Lectures. Vol. II. Belford, Middlebrook & Co.: New York, Chicago and London. Balch Bros., Publishers, Boston Agents.

This volume includes the original lectures of Mr. Stoddard upon Constantinople, Jerusalem and Egypt, and the superb views which accompanied the delivery of the lectures. Those who have wisely procured the first volume of this series, will give hearty welcome to the second. Not only in the matter itself, but in the make-up of these volumes — the paper, type, and elegance and richness of the illustrations — they are ideal. Mr. Stoddard is evidently determined that his lectures shall be put in the finest form possible for the pleasure and use of his readers. As he spared neither labor nor expense to make his lectures unique, so in casting them into permanent form he is carrying out the same purpose. We unqualifiedly recommend these beautiful volumes to our readers. Few can travel over the lands described, or see their monuments and peoples, but all may do the next best thing — follow Mr. Stoddard in what he saw and so finely illustrates in the pages of these books. To the minister and all religious students this volume will, perhaps, be the most interesting and instructive of all.

Topical Analysis of the Bible. A Restatement of its Moral and Spiritual Truths Drawn Directly from the Inspired Text. Also containing a subject-index to the "Bible work." By J. Glentworth Butler, D. D. New York: Butler Bible Work Co.

This is a very singular book, extremely difficult to describe or characterize. Neither of the descriptions of it given in the title appear to us to be carried out in a consistent manner. Still less is it, what it calls itself in the preface, a "volume of summarized Biblical theology." It is made up very largely of extracts, from good standard authors, on a large variety of topics connected more or less closely with the Scriptures. Under the general title of "Preaching," for example, there are ten pages of extracts on such subjects as "Reach of Pulpit Themes," "Doctrine the Essential Foundation," "Biblical Method of Presenting Doctrine the Best," "The Preaching of Paul," "Biblical Preaching should be Historical," and "Study of the Apocrypha by the Preacher." The authors quoted are J. F. McCurdy, J. O. Murray, A. J. F. Behrends, R. S. Storrs and T. L. Cuyler. Under the heading "Books" there are selections or remarks on "Debasement of Poetry," "Debasement of Fiction," and the "Moral Influence of Novel Reading." Other similar topics are similarly treated. Surely this is not Biblical theology, nor a topical analysis of the Bible, nor a restatement of truths drawn directly from the inspired text. Only in a very limited degree is either of these names appropriate to the work presented. We should be wholly at a loss what name to give the volume. It has a great deal of good reading in it, but we cannot conscientiously recommend it to purchasers as likely to repay them for their outlay of money and time.

A Harmony of the Books of Samuel, Kings and Chronicles. In the Text of the Version of 1854. By William Day Crockett, A. M., pastor of the First Presbyterian Church of Canton, Pa. With an introduction by Prof. Willis Judson Beecher. Eaton & Mains: New York. Price, \$2.

Professor Beecher, in his excellent preface, very succinctly states what the author has achieved: "In large sections of the volume he has done nothing more than print parallel accounts in parallel columns for ready reference. This by itself was worth the doing, but he has done far more than this. He has himself attained to a firm grasp upon the history as a whole, and has attempted, by a careful analysis, to show others how to take the same grasp. In traversing three-fourths of the path this was relatively simple. It was the remaining fourth lying in separate sections at half a dozen different points, that

taxed his skill and industry and patience. The larger half of the value of his work is that which appears, in comparatively small bulk, in these difficult sections."

The Golden Passional and Other Sermons. By Rev. David J. Burrell, D. D. Wilbur B. Ketcham: Cooper Union, New York. Price, \$1.50.

It has been said of the sermons of the pastor of the Marble Collegiate Church (Dutch Reformed), that they are varied in suggestive theme, pungent in diction, crystalline and penetrative, alive with personality, vigorous in grasp, ingenious in conception, stimulative and orthodox in their timeliness. The present volume cannot be better described. They abound in strong common sense, in effective interpretation of Scripture, in successful application of truth to the thoughtful hearer, and in that deep spiritual fervor without which no sermon ever strikes home with lasting effect.

The Kingdom of God: An Essay in Theology. The Scholastic Lectures, 1897. By Laurence Henry Schwab, Rector of St. Mary's Church, New York. E. P. Dutton & Co.: New York. Price, \$1.50.

This volume is an exposition of Albrecht Ritschi's great work on "Justification and Reconciliation." The author is led to make this work the subject of his lectures because of the great value which he received personally from a study of the same. He says: "I shall never forget my pleasure when, many years ago, I found Ritschi made those words of Christ the corner-stone of his system, which had long stood out in my mind as perhaps the most significant He uttered: 'If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.'"

The special topics treated are: "The Kingdom of God," "The Religious Determination of the Christian Life," "The Atonement," "The Eternal Life," "The Idea of God," "The Person of Christ," "The Ethical Determination of the Christian Life," "The Kingdom of God and the State." In the last two chapters Mr. Schwab enters upon topics which Ritschi did not treat. We lay this volume down with a sense of disappointment. The expectations which the author raises in the mind of the reader by his preface and introduction are not justified. The lecturer is not equal to the work which he laid out for himself. The subjects which he essays to treat are too vast and profound for him. The spirit of the book and the theological positions taken are, in the main, to be commended.

Hints on Bible Study. By H. Clay Trumbull, Prof. Austin Phelps, President R. E. Thompson, Prof. F. K. Sanders, Dr. J. L. M. Curry, Prof. G. B. Stevens, Dr. John A. Broadus, Prof. J. H. Bernard, Bishop C. J. Ellicott, Prof. W. J. Beecher, Prof. M. H. Riddle, Prof. J. M. Stidder, and Bishop J. H. Vincent. John D. Wattles & Co.: Philadelphia. Price, 75 cents.

Nothing need be said of the very great value of a series of papers on Bible study by the above list of authors. It is a splendid volume for intelligent lay readers.

Korea and Her Neighbors. A Narrative of Travel, with an Account of the Recent Vicissitudes and Present Position of the Country. By Isabella Bird Bishop, F. R. G. S., author of "Unbeaten Tracks in Japan," etc. Fleming H. Revell Company: New York and Chicago. Price, \$1.

Reaching Korea immediately after its conquest by Japan, Mrs. Bishop resided in that country for over two years, making frequent excursions into the neighboring States. In no part of the world is history making with greater rapidity, and the reports of such an experienced observer as Mrs. Bishop must instantly command themselves to the student of the situation in the far East. To a larger class the work will appeal as a singularly graphic and intelligent description of an eventful itinerary, taken by one who is possessed of the very genius of travel; and, as much of the country traversed has never before been written about — in fact, many of the places visited are not to be found upon the best maps — the reader will experience the elation of the explorer treading virgin soil. He who travels with Mrs.

Bishop will not become weary and will not return empty. The illustrations, about thirty in number, are all reproductions of photographs taken by the author. Two new maps are also provided, as well as a complete index and several appendixes. It is a charming book.

The Growth of Christianity. By Joseph Henry Crooker. Western Unitarian Sunday School Society: Chicago.

This is a scholarly book, and is as veracious and comprehensive as could well be made by any writer who holds to what is known as the Unitarian view in regard to Jesus Christ. The author believes that the doctrine of the Deity of Christ has been superadded to the faith of the Christians of the first century.

Select Masterpieces of Biblical Literature. The Modern Reader's Bible, edited, with an Introduction and Notes, by Richard G. Moultou, M. A., Ph. D. The Macmillan Company: New York. Price, 50 cents.

This is another of the very excellent series which has been before presented to our readers. The introduction to this little volume is especially critical and luminous. So valuable is it, that, if space permitted, we should reprint it in these columns.

The Bible Triumphant. A Reply to a Work entitled, "144 Self-contradictions of the Bible." By Mrs. H. V. Reed, Author of "Earnest Words for Honest Skeptics." H. L. Hastings: Boston. Price, 50 cents.

This is one of the "Anti-Infidel Library" which is so widely circulated on both sides of the water.

Bible Study by Doctrines. Twenty-four Studies of Great Doctrines. By Rev. Henry T. Neil, A. M. Fleming H. Revell Co.: New York and Chicago. Price, 50 cents.

The author critically and with apparent fairness groups the great Protestant truths, with the Scriptural support for the same. It is a suggestive volume.

Old Testament Criticism and the Rights of the Unlearned. By Rev. John Kennedy, D. D. Fleming H. Revell Co.: New York and Chicago. Price, 40 cents.

This is another of the valuable "Present Day Primers," prepared and published especially in the interests of "non-experts in the study of the Holy Scripture."

Truth and Poetry. By R. P. Brorup. International Book Co.: Chicago. Price, 40 cents.

A rather indifferent collection of poems upon a great variety of themes religious and sentimental.

The New Topical Text Book. With Introduction on Methods of Bible Study. By Rev. R. A. Torrey. Fleming H. Revell Co.: New York and Chicago. Price, 25 cents.

Ministers, teachers and all Christian workers will find this Scripture text-book of great service.

Stephen Hardee. By Katharine N. Festetics. Philadelphia: American Sunday School Union.

Beginning amid poverty and discouragement, the hero of this tale works his way through college, and enters upon an honorable career. The possibilities of "grace and

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grit" are well illustrated in this story. It is a good book for the Sunday-school library.

The Great Secret. By Francis Edward Clark, D. D. United Society of Christian Endeavor: Boston. Price, 30 cents.

Dr. Clark, with great practical good sense, writes upon the secret of "Health," "Beauty," "Happiness," "Friend-Making," "Common-Sense," and "Success."

Harold's First Discoveries. By J. W. Troeger, A. M., B. S. D. Appleton & Co.: New York. Price, 25 cents.

This is a valuable little volume for the young folks, in the "Nature Study Readers."

The Protestant Faith; or, Salvation by Belief. By Dwight Hinckley Olmstead. Third Edition. G. P. Putnam's Sons: New York.

The author sharply attacks the doctrine of justification by faith as advanced by Luther, and maintains the involuntary nature of our belief.

Magazines

— The *Methodist Review* of January-February is an improvement over previous numbers. Bishop Thoburn writes upon "The Church Missionary Society." Dr. J. W. Johnston, of Middletown, Conn., has a very brilliant, critical and forceful contribution upon "Christ and Buddha: Resemblances and Contrasts." Rev. Samuel L. Stewart presents a suggestive paper upon "Acts and Galatians as Sources of the History of St. Paul." Dr. Ensign McChesney presents a thorough and well-balanced discussion of "The Kenosis." The several editorial departments are full, critical and pertinent. (Eaton & Mains: New York.)

— The January-February number of the *Methodist Review* of the Methodist Episcopal Church, South, is a strong and varied number. The most valuable paper is that by Prof. W. T. Davison upon "The Bible and Modern Theology," accompanied by a fine portrait. There are two able and critical contributions upon Tennyson. Bishop Keener writes upon "The Apocalypse of Jesus Christ." Prof. Henry N. Snyder presents "Matthew Arnold as an Intellectual and Spiritual Type." The editorial departments are full and characteristically well sustained. (Barbee & Smith: Nashville, Tenn.)

— In the *Missionary Review of the World* for February the editor-in-chief, Dr. A. T. Pierson, writes upon "The Culture of the Grace of Giving." "The Land of the Lamas" is an illustrated article of special interest. The other departments are well sustained. (Funk & Wagnalls Company: New York.)

— The *Quarterly Journal of Economics* for January discusses "Cournot and Mathematical Economics;" "Canada and the Silver Question;" "Monetary Changes in Japan;" "The Coal Miners' Strike of 1897;" and "The Lease of the Philadelphia Gas Works." (George H. Ellis: Boston.)

— The *Biblical World* for January contains its very excellent papers on Jesus, presenting His real character and His environment in a way to help the reader to more correctly apprehend Him. This is a most excellent magazine for all Bible students. (University of Chicago Press: Chicago.)

— The *American Journal of Sociology* for January contains contributions upon "The Junior Republic;" "Studies in Political Areas;" "Suicide in the Light of Recent Studies;" "The Relief and Care of Dependents;" "Social Control;" and "Utilitarian Economics." The departments of "Reviews" and "Notes and Abstracts" are full. (University of Chicago Press: Chicago.)

— *Donahoe's* for January is an inviting number, with a beautifully designed cover appropriate to the new year. "Exciting Scenes in European Parliaments," "Hamlet," "Precursors of the Pioneers," "The Divine Right of Kings," "People in Print," are

illustrated papers of much interest, which, with several short, first-class stories and poems, and new chapters in the editor's serial, constitute an issue of *Donahoe's* of which its Catholic constituency may well feel proud. (*Donahoe's Magazine Co.*: 611 Washington St., Boston.)

— The January number of the *National Magazine* presents as illustrated articles of special merit "Hawaii and Annexation," by Prof. George H. Barton; "The Paris Morgue," by Henry Haynie, illustrated by photographs taken expressly for the *National*; "Imperial Canada," by Charles Aubrey Eaton; and "American Restaurant Types," by Joe Mitchell Chapple. "Christ and His Time," the intensely interesting serial by Dallas Lore Sharp, nears its conclusion. There is a story in this number by Octave Thanet. The cover design this month is unique. (W. W. Potter Co.: 91 Bedford St., Boston.)

UNIVERSITY vs. RELIGIOUS LIFE

CHAPLAIN D. R. LOWELL, D. D., U. S. A.

In the topics assigned for the Week of Prayer by the Evangelical Alliance that for Thursday was "Families and Schools;" and under the latter we are asked to pray that "In schools, colleges and universities the training may be in the knowledge of Holy Scripture and with a view to the consecrated Christian life." The Alliance has done well to call the attention of the praying world to this subject. No theme assigned by them, in our judgment, is of more vital importance than this.

As inferred in a previous article, there is a widespread and growing conviction among our best thinking people that school life, especially university life, is hostile to vital piety. It therefore becomes a question of surpassing seriousness to good and thoughtful parents as to where they shall send their children away to school, if indeed they shall run the risk of sending them away at all. Many parents spend anxious and prayerful days and nights, and many have shed bitter tears, over this all-important matter. I am writing now chiefly for Methodist families, to whom this is a burning question. Having studied this question in several different States and Territories where it has been my fortune to be located, I do not feel that it is entirely presumption for me to give counsel in the matter.

I do not presume to speak for all schools not under our denominational supervision, but I do believe that many of them are unsafe places for our young people. In the case of many of these I do know that the widespread conviction that the prevailing sentiment is antagonistic to vital piety, if not leading directly to agnosticism or infidelity, is correct and well grounded. It is no wonder, then, that parents who have the spiritual life and training of their children at heart should hesitate before putting them in such places of temptation and danger.

But as regards our own denominational schools, as a rule, there is no just ground for such fears. There are some exceptions in our own schools, where we have been unwise in selecting our boards of trustees and where due caution has not been observed in the selection of teachers. These exceptions, however, are usually of a temporary nature, and these misfits or unworthy persons are quickly set aside. The glory of our church has been that in all our training the spiritual life and development have been kept foremost.

In closing, I wish to summon two illustrations, not because they are exceptional, but because they have come within the sphere of my personal experience. They stand as types of all, or nearly all, of our denominational schools.

In preparing for college I spent several

years at the Cazenovia (N. Y.) Seminary. Though that was many years ago, yet my most distinct memory of that school is its positive religious life. Every year the revival spirit prevailed. Scores of young people were converted there. Parents with unconverted children sent them to this school with the hope of their conversion as the supreme motive, and they were seldom disappointed. The popular and overwhelming sentiment there was religious. Young people thrown under such influences in their most impressionable years scarcely ever resist them. What would happen if they at such a time were placed where the opposite sentiment prevailed, is indeed sickening to contemplate.

After leaving Cazenovia Seminary I went to Wesleyan University at Middletown, Conn., and here I found the same sentiment prevailing and all-powerful. It was not a sectarian spirit, but simply a deep and sincere religious sentiment which only tended to drive home more deeply the early home training and that of the Seminary. I shudder even today as I think of what might have come to me if, in those years when I was so easily influenced, I had been placed in schools where irreligious influences so strongly prevail.

During all these later years I have kept my eyes intently fixed on these schools and have been more than pleased to note that they have retained their spiritual and religious fervor. Other changes have come, but the spiritual life has kept its place at the front.

Again I say, I mention these two schools simply because they come within the sphere of my experience. In these regards they are only like our other schools. The same conditions, I am told, obtain at Wilbraham, Boston, and other places. May they never be less in these respects! To keep them such those in authority should not hesitate, if the case demands, to use the most heroic measures.

I, therefore, hold that our anxious parents may cheerfully and confidently place their children in our denominational schools. Indeed, in many cases, it may be done with decided advantage to the children, for the change will be far more stimulating and helpful to them than continued residence at home, even in our most religious homes.

Middletown, Conn.

Missionary committees should secure the "Missionary Spoke," the new book of missionary methods, 25c. A missionary chart (22x28) showing "Present and Possible Giving," free with booklet, if ordered of W. W. Cooper, Kenosha, Wis.

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THE SUNDAY SCHOOL

First Quarter Lesson VI

SUNDAY, FEBRUARY 6, 1898.

MATT. 6: 24-34.

REV. W. O. HOLWAY, D. D., U. S. N.

OUR FATHER'S CARE.

I. Preliminary.

1. GOLDEN TEXT: *He careth for you.* — 1 Pet. 5: 7.

2. DATE: A. D. 38, summer.

3. PLACE: Kur'n Hattin, the place where the sermon on the Mount was given.

4 CONNECTION: After treating of prayer and giving His disciples a model for their petitions, our Lord proceeded to enforce the same sincerity and simplicity in the matter of fasting as in the case of almsgiving and supplication. These were all to be done, not to be seen of men, but in that secrecy which befits one who sets the Lord always before him. This supreme dedication to God, however, was not to be confined to these religious acts. Whatever we do must be done with the single eye. Treasures are not to be laid up on earth, but in heaven, where our hearts should be. And if this be our life, there will be no need, as our Lord shows in the lesson of today, for petty anxieties about food and raiment.

5. HOME READINGS: Monday — Matt. 6: 24-34. Tuesday — Psalm 23. Wednesday — Psalm 34: 1-11. Thursday — Psalm 34: 12-22. Friday — Psalm 91: 1-8. Saturday — Psalm 91: 9-16. Sunday — Luke 12: 1-7.

II. Introductory.

Laying down the principle that no slave can truly serve two masters — being compelled by the very nature of the case to choose between them, and devote himself to the interests of the one while he neglects those of the other — our Lord applies it by assuring His disciples that they cannot "serve God and Mammon." And because undue anxiety about bodily wants easily incline to the service of Mammon, He bade them not to be solicitous about what they should eat, or drink, or wear. He who gave "life, which is more than meat," and "the body, which is more than raiment," will assuredly provide for both. The birds of the air, indeed, might teach them; for though they neither sow nor reap nor gather into barns — though they make not the provision which men generally do — they are yet remembered and fed by our Heavenly Father; and are not the disciples much better than they? What, indeed, is the good of anxiety? Can any one, with all his anxious thought, prolong his life a single span? And why be worried about raiment? The wild lilies "toil not, neither do they spin" their garments, and yet Solomon in his royal robes "was not arrayed like one of these." The lesson then is plain: Seeing that God clothes with such splendor the frail flowers which last but for the day and are turned into fuel on the morrow, will He not "much more" clothe the disciples, whose littleness of faith our Lord gently chides? He bids them, therefore, dismiss all anxiety for food, clothing and raiment, both because it is heathenish to make these an object, and because it shows distrust of their Heavenly Father who knows and will supply their needs; but their first and supreme concern must be, to "seek the kingdom of God and His righteousness," and then, whatever might be requisite for the body will be "added." Solitude for the morrow was forbidden. Trouble must not be borrowed. The morrow will

bring its own cares. Sufficient for each day are its own burdens.

III. Expository.

24. **No man can serve** — with undivided fidelity. The service referred to is not that of a hireling, but of one whose obedience is entire and devoted. Two masters — two unlike masters. Either he will hate the one, etc. — Whatever may be his behavior, his affections will be fixed either upon the one or the other. There will be no hearty obedience of the one whom he secretly hates; hence it is impossible to truly "serve" both. **Ye cannot serve God and mammon.** — The principle is here applied. The two masters, God and Mammon, are so utterly opposed to one another that service of both at the same time is an impossibility. Either the one or the other must be supreme, and whichever is chosen claims the whole man. "The friendship of this world is enmity with God" (James 4: 4; see also Josh. 24: 14-25; 1 Kings 18: 21). "If any man love the world, the love of the Father is not in him" (1 John 2: 15). The Chaldee word "mammon," meaning originally "trust" or "confidence," came afterwards to mean "gain." It is here personified as money, "and regarded as an idol, somewhat like Plutus, though it cannot be shown that such an idol was worshipped" (Okhausen). "Mammon" may be a servant, but must never be a master. "All men must serve," says Dr. Parker; "the choice is between God and Mammon."

Mammon has enriched his thousands, and damned his ten thousands (South). — Mammon wins his way, where seraphs might despair (Byron). — God says, "Be content with such things as ye have;" Mammon says, "Grasp at all thou canst; more money, by fair means or foul." God says, "Be honest;" Mammon says, "Cheat thine own father if thou canst gain by it." God says, "Be charitable;" Mammon says, "Hold thine own, this giving undoes all." God says, "Keep the Sabbath;" Mammon says, "Make use of that day as well as any other, for the world." Thus we cannot serve both (M. Henry).

25. **Therefore.** — Because undue anxiety about temporal support makes men eager for wealth and inclines them to serve Mammon rather than God. **Take no thought** (R. V., "be not anxious"). — Do not be over careful or solicitous; do not be harassed, or distracted. This word "thought" in the sixteenth century had this meaning of anxiety. Thus Bacon speaks of an alderman who "died with thought [anxiety] and anguish;" and Shakespeare speaks of "the pale cast of thought." Hence the translators in 1611 probably preferred to follow the prevailing usage, instead of the expression "Be not careful," which appears in the earlier versions. Your life — "your soul," the seat of physical life, and comprehending therefore bodily wants. Is not the life more than meat, etc. — The argument is: He who, without our aid, gave us life, can doubtless sustain it; He has given the greater, can He not be trusted to give the less? Meat — R. V., "food."

Ordinary thought or care is not forbidden (compare 1 Tim. 5: 8; 2 Thess. 3: 10), yet there is little danger of its being understood too literally. When thought about temporal things becomes anxiety, it has become distrust of God (Schaff).

26. **Behold the fowls of the air** (R. V., "the birds of the heaven"). — Open your eyes to one of the commonest of sights, and yet one of the least considered — that the birds of the air, who make no provision for themselves, are divinely provided for. Learn a lesson from this lower rank in creation. For they sow not, etc. — R. V., "that they sow not." Notice this fact especially about them, that they take no forethought, expend no labor; that they do not even use the means which we all feel we ought to use. Yet (R. V., "and") — an additional fact to be noticed. Your heavenly Father — not their heavenly Father, but yours; He who regards you as His very children, "of more

value than many sparrows." Are not ye much better than they? — "Will He take care of His birds, and starve His babes?"

All are fed, and with food convenient for them. Not a sparrow lights on the ground to pick up a grain of corn, but by the providence of God. But specially they are fed without any care of their own. They make no provision for the future themselves, and yet every day provision is made for them (Henry).

27. **By taking thought** (R. V., "by being anxious"). — The emphasis is on the word "taking." Suppose you do get anxious, what is gained by it? **One cubit unto his stature.** — This passage is almost universally interpreted as referring not to increase of height but to the prolonging of life: "Which of you, by care, can add a span to his life?" (So Alford, Schaff, Meyer, etc.) "Our age is conceived of as a race or journey. If, then, we cannot do what is least by our care (cannot prolong our age) why be anxious?" (Schaff.) The cubit was the length from the elbow to the point of the middle finger — from 18 to 21 inches.

"My days are shorter than a span;
A little point my life appears;
How frail at best is dying man!
How vain are all his hopes and fears!"

28. **Raiment.** — "Not only anxiety, but the common and childish vanity about raiment is reproved" (Schaff). Consider — make them your study; they are right beneath your eye, and have a lesson to teach you. The lilies — the wild flowers in general, or, according to Dr. Thomson ("Land and Book"), "the Huleh lily. It is very large, and the three inner petals meet above and form a gorgeous canopy, such as art never approached, and king never sat under even in his utmost glory."

Fresh springing from the emerald sod,
And beautiful to view,
As when the meek, incarnate God
Took parable from you;
Ye never toiled with anxious care
From silken threads to spin
That living gold, refined and rare,
Which God hath clothed you in.

(Strickland).

The hillsides of Galilee are clothed in spring with the crown imperial, and the golden amaryllis, and crimson tulips, and anemones of all shapes from scarlet to white, to say nothing of the commoner buttercups, and dandelions, and daisies; and all these are probably classed roughly together under the generic name of "lilies" (Ellicott).

29. **Solomon in all his glory** — not Solomon's wisdom, but the purple and gold and white splendor of his apparel and the magnificence of his surroundings, so captivating to the Jewish mind, are brought into comparison. Was not arrayed like one of these. — Even the rich fabrics of his dress would not stand the scrutiny which one of these common lilies invited. The microscope, which reveals the imperfection of man's handiwork, only adds new beauties to the perfect handiwork of God. Needless, then, the worry, and vain the attempt, to surpass others in dress, if with all our efforts the commonest wildflower surpasses us.

And the meaning hidden beneath the text should not escape the student: As the beauty of the flower is unfolded by the divine Creator-Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit (1 Pet. 3: 3, 4). As nothing from without can defile a man, so nothing from without can adorn him (Alford).

30. **If God** — seeing that God, etc. Grass of the field — which included these wild flowers. Among the Arabs today lilies and other wild flowers are called "grass," says Van Lennep. Tomorrow is cast into the oven. — God subtracts nothing from their beauty because they are doomed to be transient, and to be made into fuel. He paints every petal as though it were to last forever, and as though it individually received His undivided care. The lack of wood in the East compels the use of dried grass, twigs, leaves, etc., for fuel. The ovens were commonly

large, round, earthen vessels, covered at the top, with an aperture at the side for introducing the fuel, and a hole for the escape of the smoke. It was heated very much as an old-fashioned brick oven, or, according to some authorities, by putting hot embers around it. Much more—an *a fortiori* argument. If He does so much for the frail flower, will He not do vastly more for those who bear His image, and who are to live eternally? O ye of little faith—a frequent style of address to the disciples, reminding them that their faith was feeble, whereas it ought to be strong; reminding them, too, in this instance, that faith could be strengthened by simply "considering" what lay before their very eyes every day.

31. Therefore—remembering the birds and the flowers, and the providence that feeds the one and clothes the other without effort on their part. Take no thought (R. V., "be not anxious")—a thrice-repeated caution. "There is scarcely one thing about which our Lord warns His disciples more frequently and earnestly than the sin of distracting, distrustful cares about the things of this life" (Henry).

32. All these things do the Gentiles seek.—It is heathenish to be distrustful and anxious, and make our bodily wants our chief concern. Let the Gentiles, the outside nations, act in this way, who know nothing of God, or His providence, but not you who know both. Your heavenly Father knoweth.—A father knows his child's wants, and God is your Father. He recognizes every need, and will supply it. Dismiss anxiety, therefore.

33. Seek ye first—as of supreme importance, to which all temporalities are subordinate. Let it be your highest and chief concern. Be engrossed in seeking, etc. The kingdom of God—that it may come within you, and break the dominion of evil, and rule over your inner man; that you may become a member of that spiritual fellowship which acknowledges the reign of Christ as king, and takes delight in His service. His righteousness—inward purity, showing itself in outward integrity and blamelessness, and good works. All these things—these needful things; not wealth, but things requisite for the body. Shall be added—"an overplus; as paper and pack thread are given when we buy spice and fruit," etc. (Trapp.)

The map of the world is unimpeachable proof of this statement. The more Christian a nation, the more it has of this world's blessings. And most of the losses, strikes, failures, disasters in business, come, directly or indirectly, from seeking Mammon first, and not the kingdom of God (Peloubet).

34. Therefore—summing up the teaching. No thought (R. V., "be not anxious") for the morrow.—Do not borrow trouble from the future. A wise forethought is not forbidden, but distracting, harrowing thought, or foreboding. Morrow shall take thought (R. V., "will be anxious")—"Morrow" is here personified. The "morrow" will have its own cares. Do not add to those of today the fears of what may come tomorrow. Sufficient unto the day is the evil thereof.—Sufficient for the day are its own evils, or sufferings. "He meets tomorrow best who uses today well."

IV. Illustrative.

1.

Flowers! when the Saviour's calm benignant eye
Fell on your gentle beauty; when from you
That heavenly lasso for all hearts He drew,
Eternal, universal as the sky;
Then in the bosom of your purity
A voice He set as in a temple shrine,
That life's quick travelers ne'er might pass you by
Unwarmed by that sweet oracle divine.
And though too oft its low, celestial sound
By the harsh notes of work-day care is drowned,
And the loud steps of vain, unlistening haste;
Yet the great ocean hath no tone of power
Mightier to reach the soul in thought's hushed
hour,
Than yours, meek lilies, chosen thus and graced.
(Hemans.)

2. "When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, he once asked me, I remember, when a man was rich enough. I replied, 'When he has a thousand pounds.' He said, 'No.' 'Two thousand?' 'No.' 'Twenty thousand?' 'No.' 'A hundred thousand?' which I thought would settle the business; but he still continued to say 'No.' I gave it up, and begged him to inform me. He gravely said, 'When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, twenty, fifty, a thousand, a million, and so on, till he has grasped the whole world; after which he would look around him, like Alexander, for other worlds to possess'" (Biblical Museum).

3.

A sparrow lighted chirping on a spray
Close to my window, as I knelt in prayer,
Bowed by a heavy load of anxious care.
The morn was bitter, but the bird was gay,
And seemed by cheery look and chirp to say, —
What though the snow conceal my wonted fare,
Nor I have barn or storehouse anywhere,
Yet I trust heaven e'en on a winter's day.
That little bird came like a winged text
Fluttering from out God's Word to soothe my
breast;
What though my life with wintry cares be vexed?
On a kind Father's watchful love I rest;
He meets this moment's need; I leave the rest,
And always trusting, shall be always blest.
(Selected.)

— Our high tides of devotion do not come so often as the tides of the sea; and then for the rest of our time there is the long stretch of foul, cozy, barren beach when the waters are out, and all is desolation and deadness. That is not what a Christian man ought to be. There is no action of life which is too great to bow to the influence of "This do in remembrance of Me;" and there is no action of life which is too small to be magnified, glorified, turned into a solemn sacrament, by the operation of the same motive.—Alexander Maclaren, D. D.

Entire Sanctification

LET us not limit the possible attainments of the believing soul in holiness otherwise than as they are limited by God's Word. This teaches us that so long as we are in the world we need to watch and pray that we enter not into temptation, to work out our own salvation with fear and trembling, to search our hearts and lives, and to appeal to the All-knowing God that whatever in us is wrong, even though we suspect it not, may be both pardoned and cast out. But it does not teach, so far as this writer understands, that we may not by Divine grace be purified from all evil in thought and feeling, in purpose and motive, in word and deed, and kept in perfect purity moment by moment through the steady exercise of a vigilant, self-renouncing, God-honoring faith. Let us so look and seek for this fulness of blessing as not to despise our present state as the sons of God in the enjoyment of His favor and fellowship, and not to neglect daily growth in piety, but so as to quicken our progress and to abound in the work of the Lord.—Bishop J. C. Gandy.

Our Readers Eager for This Chance.

Here is a chance for the sick and suffering to consult the most successful physician of this century, Dr. Greene, 34 Temple Place, Boston, Mass. His record of wonderful cures is unequalled and unrivaled, and he offers to give all free consultation by letter. If you are out of health, write this great specialist about your complaint. It costs you nothing and he will explain just what ails you, and without doubt make you well and strong again.

After serious illness, like typhoid fever, pneumonia, or the grippe, Hood's Sarsaparilla has wonderful strength-giving power.

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enjoy his toilet and
bath must carry a
half cake in his toi-
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In the Spring Will Be Tremendous.

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especially adapted for passenger business—carrying to that country an immense amount of Supplies and Equipment for the miners, as well as furnishing them Transportation for themselves and their goods, and establishing TRADING STATIONS at different points. An opportunity is offered any person, be they of small or large means, to buy shares of stock in this company and participate in the

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sure to be earned within the next 12 months.

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League Prayer Meeting Topics for February

REV. MATTHIAS S. KAUFMAN, Ph. D.

"Let there be light! The Eternal spoke, And from the abyss, where darkness rode, The earliest dawn of nature broke, And light around creation flowed."

Walking in the Light

In that light we all live and move. But there is another world, a beautiful world of which this one is only symbolical. It is the world known as the spiritual. The light of the natural is delightful; we see its charming effects on every hand; in its golden beams we love to bask; for its radiant kiss we thank it. Far more stirring and exhilarating is the effusion of light shed upon our souls by the Sun of Righteousness. Many of us know very little of this light; we have caught but a few glimmering rays. When we stepped from the darkness of an unrepentant life, there burst upon our enraptured vision a hallowed glow from the Divine Presence. In a few cases this was never veiled by the mists of doubt or the fogs of sin; but many Christian lives have been enveloped again and again by the darkness of a long distance from the Source of light, while a full majority spend a lifetime in the dim consciousness of the light that is possible to them on the heights just beyond. Now this is making drudgery of a life wherein we should mount up on wings as eagles. Mount up once, and we may be kept by a power above ourselves. Thus walking and living, our record may be like the one described by Jean Ingelow, in her "Epitaph of a Vanished Star," —

"On pure white stone, whereon, like crown on brow,
The image of the vanished star was set;
And this was graven on the pure white stone
In golden letters — 'While she lived she shone.'"

February 6 — Living Close to Christ. Matt. 17: 4; Luke 10: 38-42.

We see a lonely mountain. Up its wild slope four forms have wended their way. One more gentle in mien and serene in face has led the rest. The summit reached, they bow in prayer. List! What pathetic tones! Did ever prayer arise more tender on the air? Listening, the three were wafted on the wings of ecstasy to the very gates of eternal day. At their approach wide open flew the bars and daylight hurried into shade. Still higher they rise, till they behold the Saviour in kingly dignity amid the realms of beauty. Other forms are seen. Who are these? Ah, this is the sage who from Nebo's mountain lone winged his way with seraphim to the celestial Canaan; also the rugged old prophet, who took his rapturous flight in chariot of flame. Fain would this chosen three linger long in this entrancing awe; but such bliss could not be granted them in this workaday world. So one touch of the glorified finger, and the spell vanished.

HERMONIC ECHOES.

"Lord, it is good for us to be Here on the holy mount with Thee."

Thus declared Peter. Thus say we.

"Lord, it is good for us to be Entranced, enrapt alone with Thee."

Alone with Christ! How often, how much? Are we daily alone with Him? Do we linger in prayer?

"Lord, it is good for us to be Where rest the souls that dwell with Thee."

Rest! Sweet rest! Beautifully restful is that soul which lives close to the divine Master!

Now we see a little home whose retreat our Saviour loved. Both of the sisters enjoyed their Guest. Each showed her appreciation of His visit. Martha's work was good. Will the Messiah eat at her table? Then no toil must be spared to make the board suitable for a king. Laudable as was this sister's choice, Mary's part was better. Has the King of glory crossed their threshold? Then she must be taught of Him. Beside this all else is insignificant. All burdens now rest on her as light as down on air. With bowed head she partakes of the living water. Her thirst is quenched, her longing soul satisfied.

BETHANIAN MELODIES.

1. That home only where the inmates live close to Christ can produce the richest harmonies.

2. "Happy Mary! Oh, how sweet Thus to sit at Jesus' feet!"

3. Mary's opportunity of learning from the Saviour's look and voice was only occasional. In soul-attitude we may be continually at His feet.

4. Living close to Christ! Close to Christ! Not occasionally coming near Him, but living close to Him! How greatly would our usefulness be enhanced thereby! how much nobler our influence! how much happier our life journey!

February 13 — God's Unfailing Promises. 2 Cor. 1: 20; 2 Peter 1: 4; 1 John 2: 25. (Promise Meeting.)

Promises are like bonds — depending for their value altogether upon the reliability of the promiser. If a tramp seal an instrument for the payment of ten thousand dollars, who deems it better than a blank piece of paper? But should Rockefeller give his note for a hundred times that amount, it would at once be looked upon as that much of actual value. When Caesar gave a great reward to a worthy man, the recipient exclaimed, "This is too great a gift for me to receive!" "But," said Caesar, "it is not too great for me to give." Of God's smallest blessings we are not deserving, and yet His greatest bestowments do not lessen His immeasurable store. The promises of God's covenant of grace are, —

1. A mine. Go, believer, search out the secret veins and enrich yourself with the hid treasures.

2. An armory. Find there your breast-plate, your helmet, and all other needed weapons for defensive and offensive warfare.

3. A fountain of health. Here you may find the invigorating properties necessary to spiritual strength. Its refreshing draughts will be to you the real elixir of life.

4. A granary. From it you may be fed

and nourished. Blessed indeed will you be if you take the five barley loaves of promise and break them up to more than meet your five thousand necessities.

SURETIES.

1. The promises of God are guarantees.
2. They were given by His own will and purpose.
3. They display the character of Him who gave them to us.
4. They are not weakened by the lapse of ages.
5. They glorify their Author.

LINKS.

1. The promises are in both the Old and New Testaments.
2. They are both conditional and unconditional.
3. They pertain to both body and soul.
4. They cover time and eternity.

EFFECTS.

1. "The glory of God by us."
2. We give glory to the Love which made the promises.
3. We give glory to the immutable Power which keeps them.
4. We give Him glory by a faith which appropriates them.
5. We give Him glory by an experience which proves them.

STEPPING STONES.

1. In the streets of Pompeii there may yet be seen the three stepping stones used by the people for crossing the streets when the water was high. Such helps are the promises of God. By placing our feet upon them, we may escape the mire of many a slough of despond.

2. A pious old slave on a Virginia plantation, being asked why he was always so sunny-hearted, replied, "Ah, massa, I always lays flat down on de promises and den I prays straight up to my Hebenly Father." Humble, happy soul! Spiritually he was a veritable Christ.

3. Sorry would it be for us were we like the poor old Indian who was begging for food to keep him from starving. Discover-

Clergyman's Statement

Unable to Attend to His Duties on Account of Nervous Troubles — How He Found a Complete Cure.

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best — in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

ing a bright colored ribbon about his neck, from which was suspended a dirty pouch, some one inquired into its meaning. He replied that it was a charm given him in his younger days. Opening it, he brought forth a faded, greasy paper which he handed to the interrogator. This proved to be a regular discharge from the Continental army, entitling him to a pension for life and signed by Washington himself. The promise of support, the promise of plenty, and yet a forlorn beggar! Can it be that any of us go hungry and lean, while just at hand is the assurance of an abundant supply?

February 20 — Saved to the Uttermost. Heb. 7: 25; Eph. 3: 17-19. (First Clause Epworth League Pledge.)

The glory of our Gospel is found, first, in its ideals. In this particular it rises in unapproachable superiority above all other religions. Second, in its perfect appliances for a full realization of these lofty ideals. It teaches not only by precept, but by example. Christ both commanded men to live the perfect life and in His own conduct and spirit showed them just what He meant by the perfect life. It is a life in which love is dominant and regnant. There is no room for sin in the love-filled soul; it is saved to the uttermost.

Is the highest New Testament standard of experience and life attainable by every Christian? In other words, is it possible for every Christian to live at his best? Surely there can be but one answer, and that must be in the affirmative. Men may differ in their theories concerning the experience of Scriptural holiness, but as a glorious fact each one may have very restful personal knowledge.

GROUNDS OF FAITH IN COMPLETE SALVATION.

1. God's command. The Ten Commandments as interpreted by Christ in His Sermon on the Mount clearly require salvation from sin even in thought, in look, in desire. His command is a divine promise of all needed power to obey.

2. Ample provision for it in Jesus Christ. His very name implies His mission. He came for the express purpose of saving men not partially, but completely. He is not only willing, but abundantly able. His atonement has swept away all possible hindrances from the divine side. There can now be no obstacles save such as man's will interposes.

3. The Holy Spirit's work. He comes as the supreme executive of the Godhead, both to carry out all the plans of Deity and to empower man to meet all the obligations resting upon him. He loves to enlighten, instruct, guide, purify, fill to overflowing every heart that will open to Him.

STEPS TO ATTAINMENT.

1. A full, frank, unsparing confession of sin. "He that covereth his sins shall not prosper."

2. A settled determination to forsake every sin. This implies a thorough willingness to be "crucified with Christ," to let the old carnal nature be slain and forever buried.

3. A consecration of one's entire being so fully that he realizes that now he is not his own, but belongs to Christ; that henceforth he must cheerfully submit to be used just as the Master may direct.

4. Meeting these simple but searching and trying conditions, it will not be difficult to exercise faith in God through Christ, by the power of the Holy Spirit, for the fulness of His love.

RESULTS.

Just in proportion to our actual, not fanciful, approach to this high standard of ex-

perience and life, will we be useful and wholesome in Christian influence. Hurtful indulgences will lose their charm, and a new, keen relish for purity and nobility of being will sway and inspire our lives. If we fail to crown Christ Lord of all, do we crown Him at all? Let Him completely master the soul, and then will that soul be saved to the uttermost. Multitudes are perishing around us who might be won to our Saviour if only our lives were what they ought to be and might be, what the Holy Spirit would delight to make them, but cannot without our consent and co-operation.

Holiness has been compared to a palace in which dwells the eternal King. All who persevere in asking, seeking, and knocking for admission shall not fail to gain it. The King in person will graciously open the door and greet you with His own royal welcome. However, holiness is more than admission to any palace. It is having God Himself in His fulness and boundless glory.

"More purity give me, more strength to overcome,
More freedom from earth stains, more longings for home.
More fit for the kingdom, more used would I be,
More blessed and holy, more, Saviour, like Thee!"

February 27 — Temperate in All Things. 1 Cor. 9: 25-27. (Temperance Meeting.)

The Apostle Paul had a very broad conception of temperance. To him it meant abstinence from all harmful lusts and from all needless indulgence. He perceived that the great purpose in man's creation is the construction of a temple for the indwelling of the divine Christ in all His matchless purity. In order that he might thus build, it was needful to deny many lower voices that were clamoring for entrance. These fleshly voices were reptiles and ravenous beasts that would soon defile the place intended to be kept pure and holy. However, the defensive idea was not his only thought — he saw much farther into God's purpose. He saw that man must not only keep himself free from defilement, but in that freedom press forward to noble achievements. He must be pure within, and then he could much more easily conquer evil without. To make his thought clear to those whom he would instruct he employs the figure of a racer in one of the Olympic games. He portrays the stringent self-denial that such racer must practice, all for the sole purpose of winning success in his undertaking. If then a racer in an amusement will cast aside all encumbrance and say no to every tempting influence that could swerve him from his course, how much more should those on the heavenly race-course be willing to deny the lower nature in order that the higher might have its rightful play and sway. This argument is intended to create —

1. Thoughtfulness. An Italian bishop on being asked how he endured so much persecution with unruffled temper, replied, "By

using my eyes." He explained by saying that he looked up to heaven as the place where he should spend eternity, he looked to the earth and considered how small a place would soon hold all of him that was mortal, and then thought how he must continually gain the mastery of every form of evil all the way between.

2. Quietness. Much of this effort for self-mastery is as quiet as the light in its operation. It may be a fierce conflict though not a sound be heard. Sometimes we may see the struggle in a friend without hearing any of the naturally expected din of conflict. While the terrific battle between the "Monitor" and "Merrimac" was in progress, some soldiers were deeply interested in watching from the shore. A strong wind was blowing off shore. Cloud after cloud of white smoke arose, guns flashed vigorously after each shot, but not a sound was audible to them. Quietly this moving panorama continued until sunset, more like a picture than a reality. But was it not a reality? Does any one question?

3. Aggressiveness. To plant this Pauline characteristic in the minds of men will do away with the superficiality so prevalent among some Christians. Many hang around the edge of a fight, and when it rolls out toward them rush off and hide behind rocks, trees or hills. They spend much time in polishing their armor and are careful to keep the dust brushed off. But what are such warriors good for in actual combat? How ill prepared for the right vigorous onward movement to which the great Captain summons all His followers!

THE CROWN.

In Grecian games this was the laurel wreath. It allured and excited the racer's ambition because it stood for hearty approval. When such approval comes from an honorable source it is always a spur to unflagging endeavor. For this we must cast off all hindrances — not only the vipers of the carnal passions, but the more respectable weights that so easily beset us.

When Gen. Grant was before Vicksburg a number of his officers were gathered at his headquarters. One of them invited the company to a social glass. All indulged except one. He asked to be excused. Being urged to drink this once, he had the command of himself to firmly decline, saying, "I never drank intoxicants in my life." A few days afterward he was summoned to Grant's headquarters. Upon arriving the General thus addressed him: "You are the officer, I believe, who remarked the other day that you never drank." The nobly poised young man modestly answered that he was. "Then," said the General, "you are the man I've been looking for to take charge of the commissary department, and I order that you be detailed for this duty." The world is looking for young men, temperate young men — temperate in all things — to fill its highest trusts. There is plenty of room farther up. But these higher and highest places are for men of self-mastery. The final reward is such as to inspire all noblest souls with enthusiasm in running well all the race of life. Eternal blessedness is the prize before us.

"Then welcome toil and care and pain!
And welcome sorrow, too!
All toil is rest, all grief is gain,
With such a prize in view."

Providence, R. I.

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For durability and for economy this preparation is truly unrivaled 3000 TONS SOLD YEARLY

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APPLIED AND POLISHED WITH A CLOTH"

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New England Branch W. F. M. S.

THE first quarterly meeting of the year was held in Wesley Church, Salem, Jan. 12. Although clouds were heavy and threatening, yet 10 o'clock brought together a large number of women who proceeded at once to business. The retiring home secretary, Miss Josephine Carr, although unable to be present, sent one of the best reports we have ever heard from this department. While there is yet "much land to be possessed," the report showed activity and advance in many lines and imparted a spirit of hope for the future of the work. The board reluctantly accepted her resignation. Her place is filled by Miss Clementina Butler.

The treasurer's report revealed the fact that there is pressing need of renewed effort on the part of every auxiliary and band in the Branch. If we meet our appropriations this year there must be a large increase in the moneys raised by the auxiliaries. It will be well for the workers to fully comprehend this necessity early in the year and plan and work accordingly.

The devotional exercises at the opening of the corporation meeting were conducted by Rev. F. H. Knight, pastor of the church. We shall not soon forget his prayer of simple, childlike faith and trust which brought refreshing to every heart; nor do we often have anything better than the words of encouragement and appreciation of the Woman's Foreign Missionary Society, and, in fact, of Christian women everywhere, which we heard from Rev. Dillon Bronson, pastor of Lafayette St. Church, Salem.

After partaking of the refreshments so bountifully supplied by the ladies of the church at the noon hour, many availed themselves of the privilege of visiting some of the places of historical interest in town under the escort of "the modern Salem witches."

The afternoon session opened by a devotional service in charge of Mrs. Staples, after which the business of the morning was continued. The corresponding secretary's report was, as usual, intensely interesting. Reports from the foreign fields are, on the whole, encouraging. One hundred and sixteen women and child-widows were recently baptized in Pandita Ramabai's school in India — the result of revival services held in the Home by one of our missionaries. The Young Ladies' and the Children's departments are receiving careful attention by their respective secretaries. An enthusiastic report comes of the work of the young ladies' auxiliary at St. Albans, Vt.

The subject of thank-offering services received special attention and emphasis. It was voted that our auxiliaries should be urged to hold such a service before the close of the year — a public meeting if possible — and suggested that the month of May, so far as practicable, be observed as thank-offering month. There are bright, consecrated women in every church who are capable of devising an interesting and profitable program, suitable to the needs and conditions of their own people, for such a meeting. As we compare our own blessings in this Christian land with those of the women in the lands where famine, pestilence and earthquakes prevail, and where the people have no Christ, surely we shall feel that large thank-offerings and thanksgivings should go into the treasury of the Lord from our hands. May there be an abundant increase in our treasury from this source!

The whole Branch, and especially those in the remote districts, will rejoice as they hear of the opening of our Headquarters at 33 Bromfield St., Room 29, with an earnest, devoted woman in charge — Mrs. Julia F. Small. Let each auxiliary make special effort to do her part in meeting the expenses of this line of work.

The closing hour was occupied by Miss Ruth Sites, who, as usual, interested and

stimulated her audience as she told of the work so dear to her heart in far-off Cathay. This enthusiastic address completed the program for the day, and the band of devoted women dispersed, each one feeling that she must be about her Father's business with renewed diligence ere the night cometh wherein no man can work.

E. L. H.

THE CONFERENCES

VERMONT CONFERENCE

St. Albans District

St. Albans Bay. — We were sorry to learn of the severe accident that befell the pastor, Rev. O. L. Barnard, the week before Christmas. The last we heard from him he was on crutches. His most excellent wife has also been ill, but is now improving. A successful Christmas service was held Christmas night. The pastor received \$12 in cash.

Highgate. — A district missionary rally was held here in December. Notwithstanding the inclement weather there was a good gathering. Presiding Elder Sherburne, Rev. Messrs. Smith of Swanton, Chrystie of Sheldon, Worthen of Franklin, and the pastor, Rev. A. B. Blake, took part.

Essex Junction. — In our last report we gave a brief account of the dedicatory services of this church. We have received a more complete description of the services and edifice. The church

is semi-Gothic in form and capable of seating 225 persons. The L contains the ladies' parlor and infant class-room. The entire structure is thoroughly built. The roof is covered with slate. It is provided with an excellent furnace, cathedral glass windows, and twenty-eight electric lights. In addition to those who so generously remembered the society, and mentioned in my former correspondence, we would not forget Mr. Wm. Butler who gave a kneeling stool, and Mrs. L. B. Lord, twelve chairs for the infant classroom. Too much praise cannot be given Mr. and Mrs. R. H. Place, through whose large generosity and increasing attention this very desired project has been brought so near to its completion. A little more time will be needed to carry out plans already matured. May great prosperity attend this little society!

Essex Centre. — This society has recently received forty-eight Methodist Hymnals, the gift of Misses Mary and Alice Freeman, of Everett, Mass. These elect ladies were formerly members of our church at this place. During the present Conference year the church edifice and parsonage have been painted at an expense of more than \$100. The Epworth League contributed \$65 for the purpose. The pastor, Rev. C. P. Taplin, has been very helpful in securing these much-needed improvements. The blight of death in its onward march has fallen upon the pastor and wife, removing their son Wesley to his eternal home above. May the Lord sustain the bereaved and sorrowing ones with abundant grace!

Epworth Herald. — The *Epworth Herald*, always bright and sparkling and brimful of good things,



Girls Who Love Music

Can secure a year's or six months' tuition with or without board at the New England Conservatory, Boston, at the expense of
THE LADIES' HOME JOURNAL

For particulars address

The Curtis Publishing Company
Philadelphia

came to our table the other day a literary curiosity — eight full pages out of the sixteen blank! Looks as if the publishers had been having "a day off."

Personal. — We are very sorry to lose Dr. E. M. Smith of the Seminary. The news was a great surprise. He is a good man and well fitted for the position to which he has been called.

Zion's Herald. — The HERALD in its new form is pleasing everybody up this way. The editor and publisher are to be congratulated, surely. It has lost none of its familiar features, however. It is the same broad, open-faced and honest religious journal that it has always been. We hope a more liberal patronage will come as a result of the change.

CREAMER.

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont. — This good people showed their appreciation of the pastor and his wife, Rev. and Mrs. James Cairns, by a substantial Christmas present of a fine Morris chair for him and a rocker for her, besides other valuable gifts. Nine persons were received into fellowship at the January communion — 4 by letter and 5 from probation. One was baptized and received on probation.

Winchester and Westport. — This charge is heartily interested for the return of the pastor, Rev. J. H. Trow, albeit they have supposed themselves to be thoroughly established in favor of the three years' time limit. The efficiency of the pastorate sometimes makes a difference.

Hinsdale anxiously looks toward another year. Pastor Parker, having announced his purpose to give all his time next year to his school work, will not be available for this or any other pastorate.

St. Paul's, Manchester. — Dr. Rowley reports good work during the Week of Prayer. The guilt, power and consequences of sin were set forth, Christ the Great Deliverer was offered, and sanctification by the Spirit presented. Several adults were converted. A special movement in the interest of young men has been started to counteract diabolism whether under the name of Christian Science, theosophy, or some other equally misleading term.

Chesterfield has some hope that grace may be manifested in this old field for the salvation of the people, and by diligent, personal, pious pastoral work Mr. Sawyer hopes to win the people to attendance upon church services. Rural New Hampshire is not generally church-going by habit. Pastors of all denominations should wake up to the importance of saving lost men from their sins by the power of the transfused life of Jesus.

Salem Depot rejoices in hearty good work. Finances are healthy, and the people are hopeful. Benevolences are being cared for under the lead of the faithful pastor. Five members of this society have been called home this year. Sixteen joined on probation at the January communion. Rev. S. E. Quimby is recovering from his attack of epidemic influenza, and will soon be again as "numerous" as ever in pastoral work; 700 pastoral visits in three-quarters of a year on a country charge ought to wake up our young men who think a dozen a month a big thing.

Salem, First Church, is full of courage and earnest work. Twelve probationers have thus far come in. Cash is brought in every week for the pastor's claim, and the presiding elder's claim was paid in full for the year at the January visit, in each of these places. Enthusiastic unanimity characterized this people's expression of their wish for the return of Pastor Blake for another year.

Trinity, Manchester. — This church is doing full work. Discarding its swaddling bands, this latest born of Manchester Methodist churches stands up with 136 in Sunday-school and 35 in Junior League; the Epworth chapter is pushing to the front in good order; 25 per cent. above the missionary apportionment has been raised, besides \$20 for the missionary debt. The older children would better look out for their laurels. With Miss Hayes and her band of Crusaders as helpers, we hope to multiply the four seekers of Sunday night many fold.

South Newbury. — Rev. A. W. Brown, of South Newbury, died of paralysis at his home, Jan. 16, and was laid to rest on the Tuesday following. His six sons and stepsons bore him to his last resting-place, while a handful of "the boys in blue" with whom he marched and fought and bled sat with the mourning circle. The presid-

ing elder of Manchester District discoursed from the "Victor Song of Paul the Apostle" — "I am ready," etc. — and Pastor Potter, of Bradford, N. H., assisted in the service. Rev. James Ray, the pastor, though convalescing, is not yet able to resume work at South Newbury, and Elmer Fowler opens the Word after the old Methodist fashion.

Zion's Herald. — The HERALD in its new dress commands itself to favor, but our pastors complain that with many other papers in the field for less than half its price they find it exceedingly difficult in these hard times to keep the list good. A persistent personal canvass ought to win, however.

SIRRON.

Concord District

Baker Memorial, Concord. — During the year up to date this church has raised for current expenses over \$1,600. A part of this went to pay some of the bills left over from last year. Their financial showing is very favorable. Rev. J. H. Emerson has received 31 persons into church membership thus far, and has made over five hundred calls. He has done a large amount of hard work, and is constantly busy in his efforts to build up the Lord's cause. The Sunday-school and Epworth League are flourishing. Mr. N. E. Elkin has just been chosen superintendent, and entered earnestly upon the work.

The Missionary Convention at Baker Memorial, Jan. 13, was quite well attended, and was a very excellent meeting. Every person upon the program was present to take his part, and did it well. Dr. A. J. Palmer's presence and address gave much satisfaction to all. He gave his famous lecture on "The Die-no-Mores" to a great audience the night before the convention. Dr. James Mudge spoke well on India. The gathering will do good.

Concord, First Church. — The work goes well. The preaching of the pastor is very much enjoyed. They had a financial gathering a few evenings ago and raised enough to meet all current bills to date. They are much gratified over the result. If all subscriptions are paid, there will be no deficiency at the close of the year. We had a very interesting and enthusiastic session of the fourth quarterly conference.

Chichester and Loudon. — Rev. J. A. Steele is laboring faithfully here. By reason of the poor health of his daughter and housekeeper, Miss Josie, he has not done as much as usual the past quarter. The people are much pleased with his services and are earnestly striving to pay the claim in full.

Penacook. — This charge stands up to a man for the return of Rev. G. W. Farmer. Congregations are constantly on the increase. Everything is moving well. A committee was appointed to investigate concerning the building of a new church. They need a better house, and it looks as if they would get one.

Suncook. — The pastor, Rev. J. L. Felt, has been sick and out of his pulpit for three Sabbaths. He is improving and hopes to be all right from this to the close of the year, when his five years of labor with this church will end. They have been years of success and earnest effort. He will leave a united and active church. A new and splendid parsonage will be in readiness for the new pastor. Last spring they adopted the weekly-offering plan. As an indication of how it works, last year at this time they had paid the pastor \$392. Up to date now they have paid \$750. This will be fine field for the right man.

B.

EAST MAINE CONFERENCE

Rockland District

Zion's Herald, ever attractive and helpful, seems to have taken on new vigor with its changed form. The anxious inquiry of each pastor is: "How can I get another subscriber?" Five local papers coming to our table make favorable mention of the HERALD.

Missionary Debt, and how to pay it, is on the mind of many a burdened worker. Once paid, and we see the end; but how? All have a mind to help! We trust that every church will respond to the earnest plea of the pastor.

Belfast. — The month of January is being devoted to revival work. The pastor is assisted by Miss Nellie Thompson.

Bremen. — Two have been received to membership and one baptized.

Boothbay Harbor. — The first week of the new year closed with seven seekers at the altar, and at this date of writing there have been twenty-

one strong conversions. The pastor expects large results from revival effort.

West Waldoboro. — Two have been converted and one baptized.

Camden. — Union services were held during the Week of Prayer. This is the first time for seven years that the churches have united.

Clinton. — Dr. Wilson assisted the pastor in special services. A good interest is manifested.

Damariscotta. — The pastor acts as his own evangelist. We are not yet informed as to results.

Dresden. — "Hard times" for ice-men and farmers, but the pastor is courageous. His son is in college and his daughter in the academy.

East Boothbay. — No report; but, judging from the past, this vigorous church must be in the line of revival effort.

East Vassalboro. — Repairs are completed and paid for. Good results are expected from the special services.

Friendship. — This church, always active, is in the midst of special effort for the unsaved.

Arrowsic. — The pastor is being assisted by the presiding elder and brother pastors. Plans are made for a vigorous revival campaign.

Montville. — We still wait for the "shout of victory."

Morrill. — The pastor, who is in the Conference Seminary, spends a Sabbath on the charge twice each month. The work is going well.

North Vassalboro. — The pastor has returned from his vacation and is at work with old-time vigor. If well-made plans have developed, the people are now enjoying the warmth of a new furnace.

North Waldoboro. — A cistern in the parsonage! Good! We "rejoice with those who rejoice." New chimneys insure comfort and safety. Sixty dollars have been expended and bills paid; also \$60 paid on the church debt.

Northport. — Father Wilson is enjoying a well-earned vacation.

New Harbor. — Revival services have been held.

A Croup Cure.

is what many a mother is looking for; something absolutely safe and reliable, that will disarm her terror of that dread rattling, strangling cough, so fearful to the mother, so fatal to the child. Ayer's Cherry Pectoral is a croup cure that can be relied on. Thousands say so.

MRS. W. J. DICKSON ("Stanford Eveleth") writes from Truro, N. S. —

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is put up in half-size bottles at half price—50 cents.

F. H. Jones assisted the pastor. Jan. 16, 6 were baptized, 3 received on probation, and 7 to membership.

Pittston. — About \$100 has recently been raised for the pastor. That is right. The work is moving pleasantly.

Randolph. — Revival meetings are soon to be held. The pastor will be assisted by his father, Rev. S. L. Hanscom, and the presiding elder.

Rockland. — Seven were baptized, Jan. 2. There have been several conversions during the past few weeks.

Rockport. — Two conversions bear testimony to the success of special efforts, as do also enlarged and more helpful social meetings.

Round Pond. — One convert and a quickened church are the visible results of revival services with evangelistic help. ZION'S HERALD's comments on evangelists are very timely.

Searsmont. — We have not yet heard the report of a revival, but are expecting it soon.

Searsmont. — A revival campaign, lasting six weeks, greatly quickened and helped the workers. They were encouraged by having thirty seekers at the altar. The pastor speaks of Miss Thompson, who assisted him, as a good preacher, a well-balanced worker, and an excellent pleader.

Sheepscot. — A new oak pulpit suite now adorns this fine church. The people are pleased, and the pastor's wife is doubly popular because of her successful efforts to secure the same. The annual "payation" brought \$20 to the pastor.

Southport. — A recent offering, in which scores of people had a share, increases the pastor's receipts to the amount of \$60.

Spruce Head. — Much interest is manifest in the revival meetings. As in every effort for three years, conversions will doubtless follow.

Thomaston. — A recent article by the pastor on baptism, published in the *Courier Gazette*, is attracting general attention. It should be preserved in permanent form. Mr. Hanscom was drawn into this discussion by the misstatements of another writer.

Union. — During the special services 19 were converted, and the whole church was put in splendid working order.

Washington. — Increasing interest and power attend all the services. This place has met with a great loss in the death of Hon. Hiram Bliss, Jr. He was buried from the People's Church, Jan. 18.

Unity. — The pastor is busy soliciting the benevolences and attending to Conference studies.

Wiscasset. — Extra seats are needed to accommodate the people on Sunday evenings. There were two conversions during the Week of Prayer. We trust the good work may go on. Mrs. Mary E. Wardwell, wife of Rev. V. P. Wardwell, the pastor, won the second prize in the Boston Post short story contest.

Waldoboro. — The pastor has recently delivered a sermon on "Evolution and Genesis," which has been published in pamphlet form.

Westport. — This place is without preaching for want of support.

Windsor. — This charge is vacant, and will no doubt remain so until Conference. The presiding elder has spent two Sabbaths there during the past few weeks. The general opinion is that their pastor was insane.

Woolwich. — This charge keeps well to the front on all lines. Recent revival services have been inspiring and helpful. Among those baptized during the year have been three persons over eighty years of age.

The fourth quarter now crowds upon us with its many demands and perplexities. May the great Head of the Church be with us all to the end!

W. W. O.

MAINE CONFERENCE

Portland District

Alfred. — Rev. T. C. Chapman has done faithful service the past year, and there is a unanimous desire for his return. The attendance at class-meetings has doubled.

Sanford. — This church feels the business de-

pression, but the brethren are determined to pay all their bills. A large Junior League meets every afternoon under the leadership of Mr. J. Wadsworth. The regular attendance is about sixty. A better church building in a more central location is essential to the growth of this charge.

Old Orchard. — The pastor, Rev. F. Grovenor, is being assisted by Rev. J. W. Lewis, of West Scarborough, in revival meetings. The community is stirred and victory in sight. A lot has been selected for a new church. Rev. Walter Canham has returned, after an absence of six weeks supplying a church in the East Maine Conference, and is ready for work where needed. His health is so much improved that he expects to join the effective ranks at the next session of Conference.

Biddeford. — Missionary subscriptions amounting to \$125 were made on Sunday, Jan. 16. This is an advance of \$55 over the total of last year, and the "gleanings" are not all in. E. O. T.

Lewiston District

Mechanic Falls. — A fund of \$1,500 has been realized from the legacy of Mrs. Betsy Durgin, recently deceased. Business conditions have been most stringent during the year, and our church has passed through the straits. Deeper, broader waters are just ahead. The Week of Prayer was observed by union services. The pastor has recently inaugurated a Sunday evening preaching service with extra singing and orchestra, and is encouraged by a large attendance.

West Paris. — An old-fashioned quarterly meeting was held Jan. 8 and 9. It began with a general class-meeting, Saturday afternoon, attended by members from all parts of the circuit. Three sermons were preached on the following day, one at West Paris and two at North Paris. In the five years' pastorate now closing \$3,267.71 have been expended in building and improving church property. The new parsonage at West Paris, just

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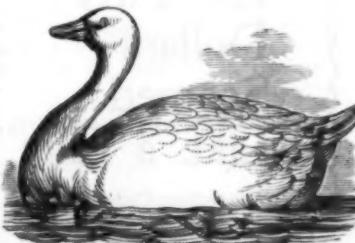
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There is an immense difference in the beefsteak served in different places. You get twelve different cups of coffee in as many places, and no two are alike. Why should it be strange, then, that not all live geese feathers sold for bedding are alike?

We should rather go out of business altogether than not keep our bedding department above the ordinary standard which makes no emphatic distinction between feathers. We take especial pains and use only the highest grade of kiln-dried live geese feathers put up under our personal supervision.

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completed and now occupied by Pastor Bryant and family, is a model home for a minister. The cost is \$1,617.71, all of which is provided for save \$65. Much praise is due the pastor, without whose toll and personal sacrifice the home had not been. Business is excellent in the village, and our church here has an opportunity before her such as she never had before. The next pastorate, therefore, demands a man equal to the opportunity.

Beacon Street, Bath. — Beginning with the Week of Prayer, two weeks of extra meetings have been held with increasing interest and good results. Two young men, members of the local Epworth League, assisted the pastor in conducting the meetings. Mr. Miller has recently begun a series of Sunday evening lecture sermons, on such themes as "A Word Found but Once in the Bible," "Honey without Wax," "A Big Bible Liar." The evening sermon, Jan. 2, was from a text found 46,143 times in the Bible, on "Blanks and How to Fill Them." The business boom has reached Bath. More ships are to be built here this year than for many years before. New families are gathering about us. JUNIOR.

NEW ENGLAND CONFERENCE

South District

Tremont St., Boston. — The pastor, Rev. Dr. J. D. Pickles, is rejoicing in the depth and power of the work in the special meetings which he is conducting with the assistance of Rev. Mr. McBride. Over a week ago it was stated that, beginning with the watch-night service, between forty and fifty had presented themselves as seekers. On Jan. 16, Rev. Dr. L. T. Townsend preached a strong sermon on "Temptation;" he also preached on the evening of Monday, Jan. 17.

Boston, Swedish Tabernacle, Ferdinand St. — This church, under the leadership of the pastor, Rev. Henry Hanson, is holding meetings all the month. Including those converted on watch-night, twelve converts have gladdened the hearts of the faithful workers. On the evening of Jan. 16 thirty-five seekers were at the altar, of whom seven gave evidence of conversion. The congregations are continually growing, and in every way the church has reason for encouragement.

Dorchester St. Church, South Boston. — A gracious work of revival is in progress in this church. The watch-night service was a season of unusual solemnity and power, the new-born year finding every soul in the large company kneeling before God. Since then services have been held every evening with increasing interest. Quite a number have already testified to the saving power of Christ. Last Sabbath the Sunday-school spent the hour in prayer, and at its close many children, young people and adults were standing in token of receiving Jesus as Saviour and Friend.

"The Fifty Dollars Seemed Like a Gift"

A lady from Cedar Rapids, writes: "Your check for fifty dollars was received. So easily was it earned that it seems almost like a gift. That sum, together with the additional generous commission, amounts to over one hundred dollars. So we reduced our church debt. Your plan is far more congenial to ladies than raising money for churches, fairs, suppers, etc."

But one of hundreds of cases where church debts have been decreased by The Ladies' Home Journal plan.

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Philadelphia

The pastor, Rev. William Full, has been ably assisted by Mr. Fred Greenwood and D. C. Wright, singer, who have proved themselves to be indeed fellow helpers in the Gospel.

Highland Church, Roxbury. — Successful meetings were held every evening during the Week of Prayer except Saturday. The following Sunday, the pastor, Rev. Geo. H. Perkins, called upon the people for \$1,700 to meet the financial needs of the church to the end of the Conference year, and subscriptions were promptly made for the full amount. On Christmas a handsome purse of money was presented to the pastor's wife; and on the evening of Jan. 18 the Sunday-school gave a surprise party to the popular superintendent, E. W. Jordan, and presented him with a gold watch. The church has been sold, but the people hold together royally and loyally. They will continue to worship in the church till April.

Milford. — A gracious revival has broken out. Rev. G. M. Smiley, the pastor, is rejoicing over a score of seekers of religion, and expects more to follow.

North District

Saxonyville. — A recent item in the HERALD stated that "Rev. Frederick Upham preached the first Methodist sermon in this town in 1820." It should be read that Rev. Frederick Upham preached his first sermon in that town in 1820. The first Methodist sermon was preached in Saxonyville more than thirty years previous to 1820. At the fourth quarterly conference, Jan. 14, the various reports showed the church work prosperous in all its branches, and the pastor, Rev. J. Peterson, was unanimously invited to return for the fourth year.

Auburndale. — Rev. C. H. Talmage, pastor. On the morning of Sunday, Jan. 9, Prof. Henry C. Sheldon, D. D., of the Theological School of Boston University, preached in this church a very discriminating and able sermon on the great text, "God is love."

Lasell Seminary, Auburndale. — The midwinter lectures at Lasell opened with one on "The American Voice," by Prof. M. A. Currier, recently of Wellesley College. Following this came a lecture on "Concord: Its Men and Its Women," given Jan. 20, by Mrs. Annie Sawyer Downs, of Andover. This was largely a lecture of reminiscences, Mrs. Downs having been herself a Concord girl, and was full of that peculiar charm which is always felt upon seeing thrown upon the character and personality of the great those side-lights which only the familiarity of household or neighborhood association with these can give.

Maynard. — As a result of the meetings recently held, Rev. I. A. Mesier has taken 16 on probation, and others will follow. On Jan. 16 one was received into full membership by letter.

Clinton. — The present church edifice was dedicated Dec. 25, 1852, the sermon being delivered by Dr. Daniel Wise, editor of ZION'S HERALD. The first class existing to the present time was formed in 1847. For several years meetings had been held in private houses, with more or less regularity, by neighboring pastors — Revs. Horace Moulton, D. F. Merrill, C. W. Ainsworth, Gardner Rice, E. L. Newell, J. A. Merrill, Orange Scott and J. W. Lewis. A layman, John H. Hall, from Albany, N. Y., and a godly Sister Hemmings, from Lowell, did effective service and were the first class-leaders. In 1850, Geo. E. Harrington, from Lunenburg, came to Clinton, and through his efforts another class was formed. In November, 1850, the first regular preaching on the Sabbath was begun by Philip Toque, a local preacher, in charge of Presiding Elder Phineas Crandall, of the Worcester District. Meetings were held in "Attic Hall," and a Sunday-school organized in the autumn of 1850. Another worthy layman, Geo. H. Foster, moved to town, and for twenty years was a tower of strength.

In 1851, Rev. Geo. Bowler was appointed the first pastor from the New England Conference. Attic Hall was soon filled to overflowing, and Concert Hall was occupied until the completion of the church edifice. At this time James F. Maynard moved to town, and for thirty years was a power for good. The second pastor was Rev. T. Willard Lewis, who came in 1852, and was instrumental in erecting the church edifice. In 1854 Rev. A. F. Bailey became pastor. The society was again fortunate in J. H. Rowell and Linus Fitts, who came to town, the former remaining to the present time. The first three pastors — Bowler, Lewis, and Bailey — were eloquent preachers and revivalists, receiving over two hundred on probation during their pastores. They were also in turn members of the school committee, and were active in the community in

many ways. During the terms of Newell S. Spaulding and Daniel K. Merrill — from 1855 to December, 1857 — the reports show a decrease on account of the illness of both pastors. For four months the society was blessed in the labors of Rev. (now Bishop) Willard F. Mallalieu. Then came Rev. William J. Pomfret, an earnest worker; Rev. Thomas B. Treadwell, who did good service; and Rev. Albert Gould, who was pastor from 1861-'63. In addition to faithful labors in

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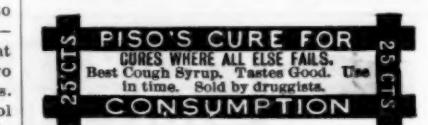
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January 26, 1898

ZION'S HERALD

peculiarly trying times, Mr. Gould is remembered as gaining the love of his fellow townsmen for his patriotic utterances. From 1863 to 1865 Revs. J. W. P. Jordan, J. W. Coolidge, W. G. Leonard, J. F. Mears, and E. F. Hadley were appointed to Clinton—two of the number failing to accept their appointment. A decrease is reported for these two years, the membership going down to sixty-three.

A new era of prosperity began in 1866, with Rev. E. S. Chase in charge, during whose pastorate of two years there were no extra meetings and yet almost every week some one came forward in search of new light. Then came Rev. F. T. George, who served well. The church edifice was raised and a new foundation constructed. Another layman, Daniel Goss, came to Clinton, through whose generosity the present parsonage property, valued at \$6,000, was donated. Rev. Joseph W. Lewis, pastor in 1868-'69, was instrumental in carrying forward extensive repairs on the church edifice. Rev. W. A. Braman was pastor three years from 1870, with prosperity, and was followed by Rev. A. C. Godfrey in 1873, and Rev. V. M. Simons in 1874. The former is remembered as a revivalist, and the latter as a temperance reformer. In 1877 Rev. W. M. Ayres began a successful three years' term. The twenty-fifth anniversary was observed, and repairs made on the church edifice. Rev. C. H. Hanaford, from '80 to '82, is reported as "his own evangelist," and in 1882 Rev. Albert Gould began a three years' term, having been pastor twenty years before. From '85 to '88 Rev. J. N. Short enjoyed a phenomenally successful pastorate. Extensive repairs were made in the church edifice and many additions were made to the membership. In '88 came Rev. M. E. Wright, who did faithful, conscientious work; and in 1890 Rev. W. B. Toulmin, whose judicious and Christlike administration proved very beneficial. In 1891 Rev. James Mudge began a very successful three years' pastorate. The church, Sunday-school Epworth League, and ladies' societies were greatly strengthened, and the benevolent collections surpassed all previous years. Rev. H. H. Paine enjoyed three prosperous years from '94-'97, and left the various church activities in a healthy condition. In '92 came the present pastor, Rev. A. M. Osgood.

The semi-centennial celebration of the formation of the class and the forty-fifth of the dedication of the present church edifice began Wednesday evening, Dec. 29, with a comprehensive address on "The Work of Methodism," by Dr. Geo. F. Eaton, presiding elder, and continued on Thursday evening with a reception and banquet in Odd Fellows Hall, when formal addresses were made by Dr. James Mudge on "Causes of Success and Present Needs of Methodism," and by Dr. C. M. Bowers, for thirty-nine years pastor of the local Baptist Church. About two hundred enjoyed the banquet, the after-dinner speeches, and letters from absent friends. The anniversaries were continued on Sunday, Jan. 2, by four addresses from Bishop Mallalieu, pastor in '57-'58, who spoke of "The Blessedness of Waiting upon the Lord," "The Work of the Missionaries in Foreign Lands," "Occasions for Encouragement," and "Providential Care" in the Christian life. On Wednesday evening, Jan. 5, Rev. C. H. Hanaford, pastor in '80-'82, spoke of "Peculiarities of My Church;" and on Thursday evening, Rev. V. M. Simons, pastor in '74-'77, discussed "Statutory Prohibition." On Sunday, Jan. 9, there was a historical address by the present pastor.

The present membership of the church is about 300, including 70 probationers, 64 of whom have been received during the last six months. About \$2,000 have recently been expended in canceling an old indebtedness and in making repairs in parsonage and church edifice.

A union watch-night service, in which local pastors participated, was greatly enjoyed. Union temperance meetings are being held once a month, the local pastors taking turn in speaking. The spiritual interest continues good. There are six classes now held each week, with encouraging attendance. Fourteen persons were baptized on last communion Sunday. Several young people have recently accepted Christ. Forty-five copies of the *Souvenir History of the New England Conference for the North District* have been sold. The Epworth League now numbers 112 members. Six *ZION'S HERALD* subscribers for 1898 were recently secured. Dr. N. T. Whitaker, of Fitchburg, is conducting a union normal class class of 103 Bible students for twenty Tuesday evenings, which are proving very interesting. Four denominations are represented and Clinton Methodism has 33 in the class.

East District

East Saugus.—The pastor, Rev. M. B. Pratt, is conducting revival services, preaching every night, and recently was able to state that at every service but one seekers of religion had presented themselves. No new methods are in use, simply the old-fashioned way—prayers and invitations, tears and shouts, preaching and believing. Late 4 persons have been received by letter and 4 on probation, and 6 more are ready to come in on probation. At a recent meeting of the society, when the matter of current expenses was presented, sixty people volunteered to take hold of the matter and assist the stewards.

Lynn, St. Luke's.—At the fourth quarterly conference the return of the pastor, Rev. F. H. Ellis, for another year was requested.

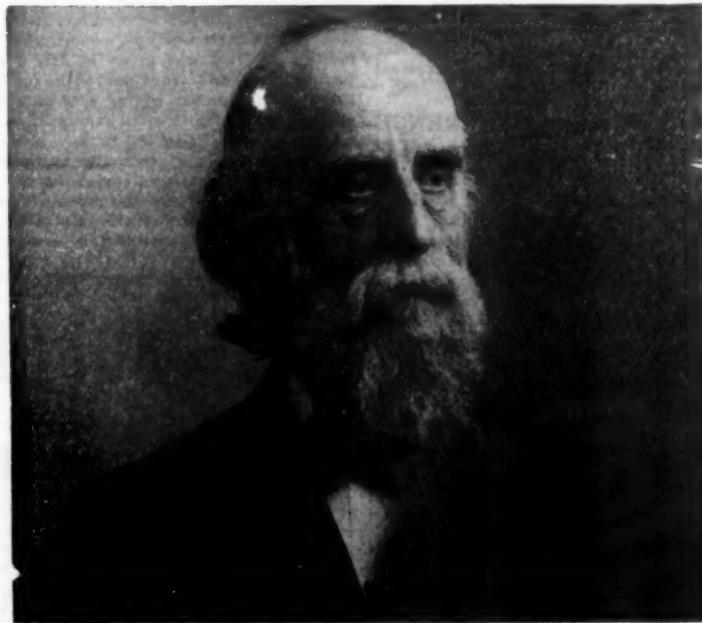
Malden, Maplewood.—The grand Christmas bazaar netted over \$600. The Ladies' Social Circle Circle did it. Valuable gifts from a loyal people fell from the tree, marked for the pastor and his wife, among them two mileage books of fifty rides each—eminently appropriate gifts for a "traveling" preacher. Six were received into the church at the last communion. Dr. Kneeland, of the Sabbath Protective League, and Secretary Littlefield have recently given fine addresses. Rev. John R. Cushing, pastor. H.

West District

Mittineague.—At the communion on the first Sunday of the new year 5 persons were received by letter and 1 from probation, and 6 on probation. On the second Sunday the Canadian Jubilee Singers were present at this church. At the evening service one of these singers was at the altar, and kneeling by his side was a Catholic woman. Both professed conversion. The Sunday-school is prospering and steadily growing under the able leadership of Chas. McKernon, and some of the departments have been brought under the graded system. Rev. H. B. King, pastor.

Brookfield.—The pastor, Rev. John R. Chaffee, was remembered at Christmas by his people with a purse of money, a pair of fine blankets, and a large quilt made of contributed squares. During the year 8 have been received by letter and 7 on probation. Special meetings are being held, and a good spirit prevails.

Holyoke.—A good work is going on, especially in the Sunday-school, over fifty having expressed a desire to lead a Christian life. On Sunday, Jan. 2, 16 between the age of ten and thirty-five were received on probation, and 5 joined by letter. This was pronounced the largest communion service ever held in the church. Rev.



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Dr. LYMAN ABBOTT, who succeeded Beecher in the pulpit of Plymouth Church, is undoubtedly one of the most noted theologians of the day. He is a scholar and critic as well, and he is one of three hundred of the foremost living men of letters who have made the Charles Dudley Warner Library the most remarkable work of the age.

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These last volumes are especially noteworthy in character, and will add an incalculable value to the Library. Indeed, they will make this a vast treasure-house of delightful reading, likewise the most perfect and exhaustive work of literary reference and educational study in the possession of the English-speaking people.

One of these volumes is devoted to the Famous Books of the World, giving a clear concise account of the plot and character of every notable book, another to Anthology of Famous Single Poems and Lyric Masterpieces representing hundreds of writers of different ages, while the last volume contains a Biographical Dictionary of the Authors of the World, and a most complete Analytical Index which will render every page, author, work, subject, character and detail treated or referred to in the entire Library instantly accessible to the reader.

In a word, what is primarily a gathering together of the finest literature of all the ages becomes with these aids a huge store of facts, biog-

raphy, bibliography, and every variety of information.

As the full outlines of Mr. Warner's work are disclosed, what a splendid achievement it seems! The whole conception was Napoleonic, and the evident care and completeness and finish of the actual work itself is little short of the marvelous.

Whether it be merely to while away the long winter evenings, or as means of study and intellectual development; whether it be simply as a Library of the greatest literature of the world, or as a means of education and culture, assuredly there never was such a work as this. Think of what endless hours of recreation and enjoyment one might gain from its pages, with an interest that would deepen year by year! What an inspiration and uplift and what an widened mental horizon might come from devoting no more than an hour a day to its heaped-up wealth of literary riches!

Our readers should bear in mind that when these three volumes come from the press, the Warner Library will be completed, and the special introductory price which has been extended to club members during publication will be a thing of the past. We advise all who are interested in good literature to write now to Harper's Weekly Club, 93 Fifth Ave., New York, for full particulars of the exceptional club arrangement which ceases with the completion of the Library.

and Mrs. N. B. Flak have been greatly enjoying the holiday visit of their children, Wilbur and Miss Harriet, from Boston University.

North Dana. — A report recently made of the last year's work shows that the average attendance upon the preaching services has been fully twenty per cent. in advance of that of any previous year. This, in view of the peculiar experience through which the church has passed, is especially encouraging. During a part of the year the morning service was held in a hall, and now the service alternates between forenoon and afternoon. There is a probability, however, that these conditions will not long continue. The presiding elder's suggestion for a day fasting and prayer was followed. Rev. F. H. Wheeler is pastor.

Springfield, Ashbury. — A special course of Sunday evening sermons has been arranged by the Epworth League. The dates and speakers are as follows: Jan. 16, Rev. Henry Tuckley, D. D., of Springfield; Jan. 23, Prof. H. A. Starks, D. D., of Wesleyan University; Jan. 30, Dean M. D. Buell, of Boston University; Feb. 6, Prof. W. R. Newhall, of Wilbraham Academy; Feb. 13, Rev. J. M. King, D. D., of New York; Feb. 20, Rev. W. J. Heath, the pastor.

In response to the call of the presiding elder, Dr. J. O. Knowles, that Friday, Jan. 14, be sacredly set apart for fasting and prayer — "prayer for power on ourselves as preachers, and pentecostal power on the people for the conviction and conversion of sinners" — the day was so observed by the members of the West District Prayer League, and by some at least of the people. From all over the district come tidings of revival spirit.

R.

N. E. SOUTHERN CONFERENCE

Providence District

Providence, Trinity Church. — The 39th anniversary of the organization of "Trinity Mission" was celebrated on Sunday, Jan. 16. At 9.30 A. M. Samuel Robinson led a reunion class-meeting, which was enjoyed by many of the older members of the church. At 10.30 the pastor, Rev. J. M. Taber, presided at the anniversary love-feast. Three members of the early mission were present and spoke, and many others called up happy memories and interesting reminiscences of the trials and triumphs of past years. The evening service at 7.30 was a joyous meeting for praise and testimony which was thoroughly enjoyed by the congregation which completely filled the church, the pastor closing with a few earnest words of congratulation for the past and hope for the future. The mission was formed thirty-nine years ago with twelve members; the church now has more than 700 members on its roll, with a Sunday-school numbering over 700. There have been fifty new scholars added to the school during the past two months. The mission was started Jan. 16; the Sunday-school was organized Feb. 6; and the church was organized April 17, all these dates falling on Sunday this year. Suitable celebrations will be held.

East Greenwich. — On Dec. 31 a class-meeting and roll-call was held in the church, and 50 per cent. of the members reported either audibly or by letter. The Week of Prayer was observed by a series of special meetings. The pastor preached every night but one, when Dr. Blakeslee spoke on "Christian Education." The church is spiritually active and heartily sustains the pastor in all his work. The Epworth League is especially helpful. One feature of League work is worthy of mention: On every third Sunday afternoon the members divide up into bands and visit the sick and aged who are unable to attend church. They sing, pray, and read the Scriptures, and in an informal manner converse on religious subjects. These visits are greatly enjoyed by the "shut-ins," and are exceedingly beneficial to the young people. A canvass has recently been made of the village by the Protestant pastors. The visitation was thorough, and resulted in finding out the following facts: Only about 35 per cent. of the population attend church anywhere, and many of these are very irregular in their attendance. There are 4 churches in the village and 13 saloons duly licensed. A week of temperance evangelistic services has been held, resulting in a revival of temperance sentiment during the week but with no apparent results since. A sub-district Sunday-school convention was held recently, Rev. Floyd W. Tompkins and Rev. W. S. McIntire being the principal speakers, and Rev. Ambrie Field of the Methodist Church presiding.

East Greenwich Academy. — Prosperity continues to crown the labors of Principal Blakeslee.

The new teacher of Greek and Latin, Prof. R. S. Miller, is making an excellent impression, and thorough and efficient work is being done in all departments. An artesian well, a windmill, a water-tank, and other improvements add to the comfort and convenience of the Academy. It is needless to add that the religious interests of the students are well cared for.

Riverside. — At the fourth quarterly conference recently held, it was voted by the conference and sanctioned by the presiding elder, Dr. E. C. Bass, that the church building be sold to liquidate the indebtedness, and a committee was appointed to dispose of the property. The church is a comparatively new one, and is the best in the village. It was built about seven years ago during the pastorate of Rev. F. L. Brooks. The closing services were held in the church on Sunday, Jan. 16.

East Braintree. — At the last business meeting of the Epworth League of East Braintree, held Friday evening, Jan. 7, it was voted that the League be known as the "Miller Chapter." It may be interesting to some to know the reason of this choice. It was through the efforts of Mr. William Miller, who passed away some years ago, but is still well remembered by the people of East Braintree, that the first prayer-meeting was held from which has grown the church of which this League is now a part.

Chartley. — The new parsonage is completed and occupied by the pastor, Rev. James Biram, and his family. The house has been built at a cost of \$1,700, and is both complete in its adaptation to a pastor's use and comfortable for his family. The lot was given by Mr. Francis P. Barney. Mr. John Harney headed the subscription list with \$200, his son giving \$100, and Mr. Lane giving \$50, besides an equal amount in labor and materials; Mrs. Ellen F. Barney secured \$300 among the women of the village, assuring the success of the work. Messrs. Harney & Sons were the builders, and the house is well and thoroughly built. Repairs have also been made on the horse-sheds, costing \$50. A debt of \$568

remains, which can be easily cared for. This church has only 16 members, and the accomplishment of such an undertaking reflects great credit on all concerned.

NEMO.

New Bedford District

Chatham. — Sunday, Jan. 16, the services of rededication were held, after the generous improvements planned and paid for by Mr. Marcus Eldredge had been completed. In the resolutions offered by the trustees thanking Mr. and Mrs. Eldredge, the following items are mentioned: A new auditorium, including a new pipe organ, new windows, new pulpit and furnishings, new carpets and cushions, and elegant memorial windows, already described in ZION'S HERALD. The walls are highly decorated, the pews improved, and everything conspires to make this church edifice one of the finest in the district. Rev. T. J. Everett, presiding elder, had charge of the exercises, and the pastor read a brief historical sketch: Methodism was established here one hundred years ago, Rev. Joseph Snelling being the first pastor in 1799. Three churches have been erected — in 1819, 1833, and the present edifice, Dec. 19, 1849. Dean Buell of Boston School of Theology preached in the afternoon from Romans 12: 1, 2. Mr. Eldredge was not able to be present, but in response to the hearty thanks of the people and officials of the church he sent this word: "Your appreciation is my joy." Rev. S. F. Johnson is pastor.

Long Plain. — An exhibit and sale of pictures and other articles, in connection with an entertainment, took place here, Jan. 21, for the benefit of the church.

Sandwich. — The date for the anniversary exercises has been placed for Feb. 13. Three former pastors have already signified their purpose to be present — Rev. M. J. Talbot, D. D., of Providence, R. I., Rev. C. H. Payne, L.L. D., of New York, and Rev. W. T. Worth, of Lynn.

South Middleboro. — The Epworth League has purchased a new lot of singing books for use in

A Fearful Experience

A POSTMASTER LOSES THE USE OF HIS LEGS AND ARMS

Edwin R. Tripp, of Middlefield Centre, Meets with a Hazardous Encounter Which Renders Him Helpless

From Otsego Republican, Cooperstown, N. Y.

Mr. Edwin R. Tripp, the postmaster at Middlefield Centre, N. Y., recently had a dangerous experience which left him in a helpless state. His system was so much shattered that it was feared he might never recover.

In an interview with a reporter of the *Republican*, regarding this experience which had attracted considerable attention, Mr. Tripp stated: —

"In March, 1892, I was taken with what I afterward learned was locomotor ataxia, and was unable to walk, and I kept getting worse until I lost the use of my arms. I doctor'd with two skillful doctors but received no benefit, and also used a galvanic battery but kept getting worse and the doctors told me they could do no more. This was in May and June, 1892. I gave up all hope of ever having the use of my limbs again, and did not expect to live very long. I was unable to dress or undress myself, and could not get around the house unless I was moved in a chair.

"I think it was in June that I read of the case of a man in Saratoga Co., N. Y., who was taken very much as myself. He had taken Dr. Williams' Pink Pills for Pale People, which contained in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves, and had been cured by their use.

"I learned that the pills were prepared by the Dr. Williams' Medicine Company, Schenectady, N. Y., and only cost 50 cents a box

or six boxes for \$2.50 at any druggists, and sent for two boxes. I used the pills faithfully and they gave me an appetite. I then sent for four more boxes, and before I had taken all of them my feet and legs which had been cold began to get warm.

"I was a member of the Town Board that summer and had to be carried and put into a wagon to go to the meetings, and in fact was helpless, as my neighbors know. In August I could walk around the house by pushing a chair. I kept getting better and managed to move around more, until at election time that year, I walked with a cane to the poll, a short distance from my home. I continued to take Dr. Williams' Pink Pills for Pale People until I had taken eighteen boxes. I could then get around, and today walk to the post office and back, a distance of one-quarter of a mile, three times a day, and attend to my duties as postmaster.

"In the spring of 1893 I was elected town clerk, which office I held for three years; I had previously been a justice of the peace for thirty two years. I am now 70 years of age, and have lived in this town for about forty-six years. For nearly fifty years I worked at the blacksmith's trade. I am able to do work in my garden now, and saw some of my wood. I consider that my restoration to health is due to the use of Dr. Williams' Pink Pills for Pale People.

EDWIN R. TRIPP."

Subscribed and sworn to before me this 23 day of June, 1897.

HOMER HANNAH, Notary Public.

the social services of the church, "Tears and Triumph," No. 2.

East Falmouth. — A new bell has been placed in the belfry of this church.

Osterville. — Revival meetings were held here the first week in January, which resulted in the quickening of the church, the conversion of ten souls, and the accession of twelve persons to probationary membership. Rev. Geo. M. Fowles, pastor.

Wareham. — At the fourth quarterly conference, Jan. 19, Rev. C. T. Hatch expressed a desire to move at the coming Annual Conference because he thought an inland appointment would be better for him physically.

Fairhaven. — Jan. 2, 3 were received on probation. The Epworth League is strong, active and helpful. Miss L. F. Winchester, superintendent of this Junior League, has been appointed superintendent of the District Junior League work. A family service held on Sunday, Jan. 9, at 3 p. m., drew out a large congregation — parents of Sunday-school children and others — whose home duties prevent attendance at other hours. The program was largely musical, with a short sermon by the pastor, Rev. S. E. Ellis, who spoke on the general subject, "The Family," but especially upon the topic, "The Head of the Family." The Sunday evening audiences continue to fill the vestry, with no other attraction than a fine musical or song service and short sermon by the pastor. Gospel services are to begin the last of January, and the pastor will be assisted by Rev. James Tregaskis, our Conference evangelist.

Taunton, Grace Church. — Large and enthusiastic meetings were held on the third week of the union services. The seating capacity was tested every night, except a stormy one. Rev. B. F. Simon's discourse, on "Awake thou that sleepest," was an eloquent presentation of the truth. His workers are giving him most cordial support. The Thursday night meeting was conducted very efficiently by Mrs. Walker, the evangelist. Rev. W. A. Luce, pastor of First Church, has preached some very remarkable sermons during the series. Both these new pastors are winning their people to an aggressive Christian life.

KARL.

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EUROPE A select party accompanied by Prof. Geo. K. Morris of Boston University is being formed to visit Italy, Switzerland, Germany, Holland, and England next summer, sailing direct to Naples by PRINCE LINE of new steamships. Conducted by H. W. Duane, Ph. D., Yale Univ., New Haven, Ct., and F. B. Crawford, 72 Mt. Vernon St. Boston, Mass.

Please mention this paper.

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CHURCH REGISTER

HERALD CALENDAR

St. Johnsbury Dist. Pr. Mtg. and League Convention at Lyndonville,	Feb. 1-3
Central Circuit Pr. Mtg. at Marlboro,	Feb. 2
Prov. Dist. Min. Asso. at Thomson Church,	
Pawtucket,	Feb. 14, 15
Lewiston Dis. Min. Asso. annual meeting and Centennial Anniversary of First Methodist Preaching at Bethel, in Bethel M. E. Ch., Feb. 14-16	
Rockland Dist. Min. Asso. and League Convention at Waldoboro.	Feb. 14-16
New Bedford Dis. Min. Asso. at Central Ch., Taunton,	Feb. 21, 22

CORRECTION. — Miss Danforth will speak at Temple St. Church on Sunday morning, Jan. 30, instead of in the evening, as previously stated.

W. F. M. S. — The Tremont St. auxiliary of the Woman's Foreign Missionary Society will hold a public meeting in the church, corner of Tremont and Concord Sts., on Sunday, Jan. 30, at 7.30 p. m. Miss Ruth Marie Sites will address the meeting. Public cordially invited.

BOSTON PREACHERS' MEETING. — On Monday, Jan. 31, "The Care of Converts" will be the topic of the day, with the following speakers: Revs. J. W. Higgins, Geo. Whitaker, D. D., and J. P. Kennedy.

N. E. SOUTHERN CONFERENCE STUDIES. — Students in the four years' course who desire to be examined, Tuesday, Feb. 1, will please at once send the undersigned their choice of place for examination, also the name of the studies upon which they wish to pass. This will be the last examination preceding that held at Conference.

CHARLES W. HOLDEN, Chairman.

Pawtucket, R. I.

MISSIONARY CONFERENCE. — There will be a missionary conference at the M. E. Church, Newmarket, N. H., Monday, Jan. 31. Sessions all day and evening. Rev. W. T. Smith, D. D., one of the missionary secretaries who spends Sunday with our churches at Dover, Somersworth and Rochester, will be present all day, and will make the address in the evening. An excellent program has been prepared. All are cordially invited. Ministers, push this meeting! Ladies of Newmarket will furnish dinner and supper. Let each seek to make it a success.

D. C. BARCOCK, C. N. TILTON, G. H. SPENCER, Com.

DR. C. F. ALLEN'S 82D BIRTHDAY. — Dr. Allen is able and will be happy to see his friends upon his 82d birthday, Jan. 27, in the afternoon from 2 to 5 o'clock, at 551 Cumberland St., Portland.

DR. BUTLER'S 80TH ANNIVERSARY. — A reception will be tendered to Dr. and Mrs. William Butler in connection with his 80th birthday at the Methodist parsonage, Newton Centre, Monday afternoon, Jan. 31, from 3 to 6 o'clock. All friends will be welcome. Trains leave Boston & Albany station at 2.35, 3.25, 4.10, 4.45, 5.03, 5.15. Newton boulevard electrics may be taken in the subway every fifteen minutes. Change to Newton Centre cars at Newton Line.

LUTHER FREEMAN.

Money Letters from Jan. 10 to 17.

R. H. Allyn, E. F. Atwood, L. D. Brown, Mrs. H. M. Blood, H. W. Brown, Emma A. Ball, Hattie J. Bickford, G. B. Brightman, Mrs. H. Brown, J. H. Bowen, J. H. Burgess, W. C. Baker, N. B. Cook, J. R. Chaffee, Mrs. J. Chase, H. G. Cole, Geo. T. Chandler, Mrs. H. S. Carhart, C. H. Chase, E. F. Clark, W. M. Cleveland, H. J. Cole, Miss L. M. Clark, V. A. Doty & Co., W. B. Dukeshire, Miss J. F. Dougherty, L. H. Dorchester, W. B. Eldridge, D. F. Faulkner, G. W. Farmer, Mrs. Thos. France, Mrs. A. B. Giddings, Wm. H. Guild & Co., B. F. Grant, S. H. Griffin, E. H. Gregory, E. B. Hine, L. T. Hunt, Thos. Haworth, C. M. Howard, J. T. Hooper, Mrs. B. C. Harrington, O. W. Hutchinson, Mrs. M. S. Hobson, Mrs. L. B. Hilton, D. C. House, Mrs. A. A. Howes, H. B. Hammond, Mrs. E. E. Herbert, W. H. Hutchins, A. H. G. Jewett, Mrs. C. O. Judkins, D. C. Kelley, Mrs. L. H. King, E. L. Kenyon, Mrs. M. J. Kingman, W. B. Locke, R. C. Lee, Mrs. E. W. Leighton, Mrs. J. D. Lombard, Mrs. A. Lowell, Mrs. M. A. Lovering, W. T. Miller, Robt. McVeigh, Thos. Moore, E. M. Mathews, W. D. Malcom, P. W. Myers, Mrs. M. Mace, A. D. Mink, S. R. Newhall, M. C. Pendexter, Mrs. P. W. Perrin, G. R. Palmer, H. E. Parker, John Peterson, H. S. Powell, J. T. Perkins, Mrs. E. Rothwell, W. P. Ray, F. C. Rogers, G. W. Rogers, E. A. Robinson, A. P. Reynolds, G. E. Seachert, Mrs. O. C. Sleeper, C. E. Spaulding, Mrs. A. H. Scudder, G. H. Spencer, E. C. Strout, E. S. Stackpole, C. D. Shedd, A. H. Scudder, Subscription News Co., Mrs. E. J. Safford, D. H. Stetson, Eben Sikes, Mrs. S. C. Trueheart, J. J. Teasdale, C. Temple, H. D. Towne, E. H. Tunnicliffe, W. O. Townsend, Miss M. P. Terrett, Jennie Taylor, J. H. Wallace, J. H. Waterhouse, J. H. Waterhouse, G. G. Winslow, W. Wiggin, S. E. Wiggin, C. H. Walter, N. T. Whitaker, A. Woodward, Mrs. S. White.

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But There is Always Hope for the Sick and Suffering.

Dr. Greene's Nervura Certainly Does Cure --- Will Surely Make You Well.

How often the weak, tired, worn-out man or woman, thoroughly exhausted in nerves and body, and with despairing voice, exclaims, "I had better be dead!"

Their cry is wrung from bitter disappointment in not getting well, from sheer nerve weakness, and the growing fear that their case is hopeless.

But it is not hopeless.

There is a cure, and that cure is Dr. Greene's Nervura blood and nerve remedy — that grand and wonderful remedy which has cured so many thousands of apparently hopeless cases.

That was a marvelous cure of Mrs. Mary J. Plummer, of Grafton, N. H., who says: —



MRS. MARY J. PLUMMER.

"I was taken down with the Grippe and was sick in bed three weeks, and it left me in a bad condition. It caused a heart trouble and a kidney trouble, and oh! my head felt so bad, such a dull, cloudy feeling in it all the time. My appetite was very poor, and I did not sleep well. I was tired all the time. Well, I just dragged around and did my work, but would have dizzy spells, and such trembling in my limbs that I could scarcely stand or hold anything in my hands without dropping it. Finally I was taken down sick in bed, and was very sick. The doctor told my folks that I could not live, but I lingered along seven weeks. Then I got so I could sit up, but could not do any work, and my appetite was poor, and I could not sleep, and did not sleep any for ten days and nights. Oh, I got so nervous I could not lie still, and finally I told my husband to go to the drug store and get a bottle of Dr. Greene's Nervura blood and nerve remedy. After taking the second dose I went to sleep and slept four hours, the first I had slept for ten days. I continued the Nervura until I had taken six bottles, and have not lost a night's sleep since, can eat well, and have had no signs of the returns of the disease."

Despair no longer. Take Dr. Greene's Nervura blood and nerve remedy and be cured. There is inspiration for the sick in the very name Nervura — new nerve, new force, new strength, new energy, new power.

You can also consult without charge with Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing disease, personally or by letter.

OBITUARIES

Shunk. — Mrs. Mary E. Shunk died in Cambridge, Mass., after a day's illness, Nov. 26, 1897, in her 48th year.

For years she labored under the depression of the disease which at length caused her death, and greatly mourned a beloved daughter who died three years previously. Her life was quiet and unobtrusive, but her family — of which the husband and five children remain — will greatly miss her sympathy and love and constant ministrations.

For some years she was a member of the Wollaston Methodist Episcopal Church, and remembered the laying of the corner-stone of the original church, and was the first to be buried from the chapel of the enlarged edifice.

S. C. C.

Smith. — Mrs. Maria M. (Murphy) Smith was born in Biddeford, Me., Dec. 14, 1846, and died in Kittery, Me., Nov. 29, 1897.

Mrs. Smith was converted under the labors of Rev. H. M. Blake, who baptized and received her on probation in the M. E. Church of her native town, Oct. 11, 1857. She joined the church in full, April 10, 1864, during the pastorate of Rev. C. W. Morse, and has since remained a faithful member. She had a very strong attachment to her church home, and was always interested in its welfare.

A brother and two sisters survive her — Mr. John Murphy and Mrs. Ann E. Buzzell, of Biddeford, and Mrs. Mary J. Gooch, of Kennebunkport. A loving and devoted husband and daughters, with her other relatives and many friends, mourn her departure.

Of a quiet nature, Mrs. Smith lived and performed her duties faithfully and sweetly, showing in her daily life the spirit of her Master. With a calm, firm faith she followed where He led, and even when the path was through the valley and the shadow, her faith failed not. She was a great sufferer during the last days. D. F. F.

Murdoch. — Elspeth Murdoch was born in Bridgetown, Nova Scotia, Nov. 28, 1836, and died in Chelsea, Mass., Dec. 11, 1897.

The daughter of John and Harriet Murdoch, of Bridgetown, both of whom were devoted Christians and members of the Methodist Episcopal Church, early in life she accepted Christ as her Saviour and Master, faithfully following Him until called to her higher reward. For the past twenty-three years she has resided in Chelsea and has been a member of the Methodist Church in that city. Always ready to contribute to every benevolent cause, she helped many a person of whom her most intimate friends never knew.

She was apparently in good health when a sudden cold culminated in pneumonia, from which she never recovered.

Her funeral was held at Mt. Bellingham Church, Chelsea, Rev. Elwin Hitchcock, the pastor, conducting the service. The interment was at Bridgetown, N. S., beside the dear ones gone before.

Her cheerful, happy face will be missed by many, and the encouraging word she always had for those dear to her will never be forgotten. May the light she shed in this world be the cause of brightening many lives!

L. M. SHELDON.

Blood. — Orange Scott Blood was born in Whitefield, N. H., Oct. 17, 1830, and died, Dec. 29, 1897.

He was converted at the age of twenty-seven, at Lancaster, N. H., under the labors of Rev. L. P. Cushman, and was from that time until his death a firm believer in and faithful supporter of the doctrines and usages of our church. Shortly after his conversion he was united in marriage with Miss Weathy Harvey, of St. Johnsbury, Vt. Three children were born to them, of whom one died in infancy and one died some years ago, shortly after her marriage. The widow and surviving daughter mourn their loss.

Twenty-three years ago Mr. Blood united with the Methodist Episcopal Church in Whitefield, during the pastorate of Rev. William Eakins, and in all the years since has been one of its most faithful members and generous supporters. He was a great favorite with the children, and for several years was superintendent of the Sabbath-school. For many years he was both a steward and a trustee of the church and a teacher in the Sunday-school. He was chairman of the building committee when the church was erected, and was a member of the same during the building of the parsonage last year, where he did excellent service for the church.

His last illness was quite brief and comparatively painless, and he sweetly fell asleep in Jesus just as the sun was lifting its face above the mountains. His body was

laid to rest in the village cemetery. The memory of the righteous is blessed. • •

Smart. — Perley Henry, only child of William H. and Georgia A. Smart, was born in Holliston, Mass., April 13, 1878, and died in the same town, Dec. 11, 1897.

Carefully trained from his childhood by a pious mother and godly grandparents, he grew up a pure-minded boy and youth. Always interested in the church and Sunday-school, it was but natural that he should early connect himself with the church, and maintain an earnest and unsullied Christian life. The sins and follies into which so many young people fall had no attraction for him; but he found in the church and its institutions and in Christian society all that was necessary for his pleasure and happiness. One of his marked characteristics was his devotion to his mother. He was her almost constant companion. Together they attended church, Sunday-school, and the social meetings, and knelt side by side at the altar to partake of the holy communion. After three years spent in the high school of his native town, he obtained, in the autumn of 1896, a situation in a wholesale house in Boston. Here his conscientious devotion to business gained for him rapid promotion from one position of responsibility to another.

A violent cold taken at his work, early last spring, developed first into gripe, and later into consumption, and after a few months of great suffering, in which he was firmly sustained by his faith in God, he left the scenes of earth for the brighter world above.

The Sunday-school, of which he was an officer, and the Epworth League, of which he was a member, together with the church, share in the grief of his family and friends at his early departure, but join them in the hope of a blissful reunion in heaven, where the early and the later crowned shall enjoy together the reward promised to the faithful. His piety and devotion still live and exert a healthful and saving influence upon all who knew him. C. W. WILDER.

Baker. — Eliza A. Baker was born in Hyannis, Mass., and on Dec. 17, 1897, entered peacefully and triumphantly into rest at Springfield, Mass., in her 80th year.

She was one of six children, all of whom were notable Christians. The memory of four of these still hover in benediction over the churches of Springfield. In Trinity Church "Mother" Hallett will always be remembered as one of the saintliest of the Pynchos St. worthies. The latest to go was Charles Baker, and now, after two years of infirmity and lovely waiting, "Aunt" Eliza Baker departs, the last of this noble stock.

She passed her life in singleness, yet helped to mother nephews who were as dear to her as her own, prominent among these being Henry W. Hallett, of Colorado Springs, and Joseph I. Hallett and E. Howard Baker, of New York city. With her brother Charles she had long had a home, and in her growing infirmities was lovingly cared for by his widow.

Few have been the lives more fully yielded up than hers to love of the Master, and few that have been so beautifully adorned with the graces of His Spirit. For nearly fifty years she had borne holy witness for Him before the people of Trinity Church, and to all who knew her the life she lived had made more real and beautiful that Christ-life of which her own was a bright reflection. She had to the last a true interest in earthly things and was most loving toward her kindred and friends, yet for many years she had lived really in heaven. In her faith was the certainty of heaven, in her heart its spirit, on her face its glory. By her brethren in Christ she was regarded as a saint, and to those who did not believe she afforded one of those arguments for the reality of religion to which there is no answer.

Her chamber of illness was for many months Bethel to all who entered it; she never complained, but was always scrupulously triumphant, and after living in the Lord, she at last sweetly fell asleep in Him. Having lived the heavenly life, and during a long experience shown only a heavenly spirit, she has surely now entered the heavenly land; one of her last messages being, "I leave my undying love for my dear church, pastor and people, my dear class and all who love the Lord. May we all meet in heaven!" HENRY TUCKLEY.

Kimball. — Celinda J. (Haselton) Kimball, wife of Charles Kimball, entered into rest from Salem, N. H., Nov. 8, 1897, aged 72 years, 3 months and 8 days.

Four times in this Conference year has death entered the Pleasant Street Church of Salem. Mrs. Kimball was the youngest of the four.

She was able to attend to her accustomed duties till within a week of her death, and

was critically ill less than four days. She enjoyed with her now bereaved husband more than fifty-three years of married life, and was a wife in whom the heart of her husband safely trusted. As a mother she was devoted, even to self-sacrifice, denying herself many privileges that she might bestow on them more care and comfort. She was a

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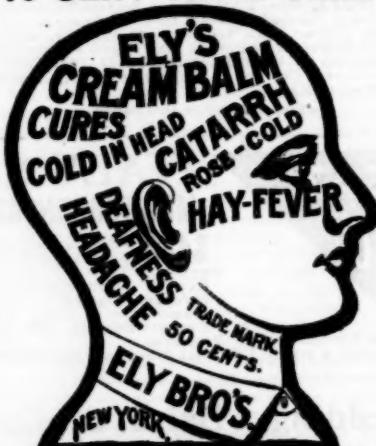
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kind neighbor, benevolent to the needy, and unable to rest until she was assured that their wants were satisfied. She was a faithful member of the church, and was anxious to do all that she could to increase its prosperity and to advance its interests. The duties of life were well performed, and her works follow her.

Her husband, who is now peacefully "looking toward sunset," an invalid daughter, who has been for years the object of her special solicitude, and another daughter and a son, all of whom are members of the body of Christ, are sustained by the abundant grace of God and the comforting assurance that "Blessed are the dead that die in the Lord."

S. E. QUIMBY.

Barrows. — Alphonso R. Barrows was born in Mansfield, Conn., June 28, 1809, and died in Bolton, Conn., Dec. 21, 1897.

He was a blacksmith by trade. Sept. 23, 1834, he married Miss Sarah A. Rider, of Willington, Conn., who lived about four years. He married Miss Betsy Keeney, of Coventry, Conn., Sept. 18, 1839, and their union was blessed with ten children.

He was converted at a camp-meeting in Marlborough, Conn., in August, 1841, and immediately joined the Methodist Episcopal Church, remaining a loyal, active, useful member till he was called to the church triumphant. He was for more than fifty-six years a living witness for Christ. He filled for many years with great acceptability such offices in the church as trustee, recording and district steward, class-leader, and Sunday-school superintendent. He was a very liberal man in the church and in his home. For more than fifty-eight years his hospitable home has been a refuge and resting-place for the itinerant preacher and Christian worker. He was a man of strong Christian principle, and it was always easily known where he stood on all moral questions. He was patriotic, and at the breaking out of the civil war three of his sons — all who were old enough — enlisted in the army. One gave his life defending his country, the other two served till the close of the war and received an honorable discharge. Mr. and Mrs. Barrows were justly proud of their children. Miss Hattie, a most loving and estimable daughter, has remained at home to care for her parents in their increasing feebleness and declining years.

Mr. Barrows leaves a wife, four sons, one daughter, eight grandchildren, and many friends to mourn their loss.

He was buried from the Methodist Episcopal Church in Quarryville, Conn., where a large congregation gathered for the funeral services, which were conducted by Rev. O. G. Terry, his pastor, assisted by Rev. E. J. Ayres, of Pascoag, R. I., a former pastor at Quarryville.

For many years Mr. Barrows has enjoyed ZION'S HERALD. Methodism in this community has lost one of its old heroes. He lived an upright and honored life in fellowship with his Saviour and his brother man. For him "to live was Christ, to die is gain," "Blessed are the dead which die in the Lord."

E. J. AYRES.

McKinstry. — Mrs. Harriet L. McKinstry was born in Bethel, Vt., Dec. 24, 1810, and died at Winnebago City, Minn., Oct. 3, 1897.

She was married to Paul McKinstry sixty-six years ago. For fifty-nine years they lived together in great happiness, celebrating their golden wedding sixteen years ago. They moved to Winnebago City in 1888, where her home has been ever since. Her husband died seven years ago. She was converted soon after her marriage and became at once an active Christian worker and remained so till her death.

Mother McKinstry was a remarkable person, with a strong physical constitution that kept her fresh and vigorous up to the last. In her religious character she was thorough, vigorous, positive, exerting a deep and wide influence in the church, in the temperance cause, and upon the community at large. She was a mother in Israel, a woman mighty in faith and prayer, and hundreds of lives are richer and better for having known her. Her name was a household word in the community, which showed its respect for her memory by closing its places of business during her funeral services, which were conducted by Rev. Peter Clare, a former pastor. The remains were followed to the grave by a great host of friends, with whom her name will remain as a precious treasure.

P. U.

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Knox. — Mrs. Mary E. Knox, wife of Sylvanus Knox, passed quietly away from her home in North Fryeburg, Me., after a painful sickness, on Sunday, Nov. 28, 1897, aged 63 years and 3 months.

She was of Methodist stock, being the daughter of the late Charles Nutter, who was a Methodist, as was his father before him. She was converted many years ago, and her last days have been monuments of God's sustaining grace. Since the writer has been her pastor she has not been well, although at times able to attend church, a privilege she always seemed greatly to enjoy. She was an interested and appreciative reader of ZION'S HERALD, deriving from it much spiritual help.

Her last sickness was only of two or three weeks' duration, yet at times was very severe. She was very patient, however, and perfectly reconciled to go home if it was her Heavenly Father's will. Less than a week before she died she said she was ready at any time, and on the Friday before she passed away she called her family to her bedside and gave them a farewell talk. When told by one of them that she "must not think of going so soon," she reached forth her hands heavenward and said, "I must go. I see my heavenly home before me; don't keep me here any longer; let me go." But she lingered for two days longer, in a state apparently more or less unconscious.

We as a church miss her, but, with her friends, who believe she is better off, would not call her back. She leaves a husband, a son and a daughter to mourn for her, but not as those who mourn without hope.

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NEWS OF THE WEEK

Tuesday, January 18

— Great excitement in Paris over the Dreyfus matter.

— The Government buys sixty-three acres of land on Cushing Hill and Battery Heights in this city for defensive purposes.

— England ready to fight if the door of Chinese trade is closed to her.

— The Lodge Immigration bill, with a few amendments, passed by the Senate by a vote of 45 to 28.

— The U. S. Supreme Court decides that heirs of a man who commits suicide when in sound mind cannot recover on an insurance policy.

Wednesday, January 19

— The Teller resolution reported in the Senate declaring for the payment of Government bonds in silver as well as in gold; in the House the Democrats try to force Cuban belligerency recognition.

— President Dole of Hawaii to be received as the guest of the nation.

— Twenty-two arrivals from the Klondike at Seattle with \$1,000,000 in drafts and gold dust.

— More anti-Jew riots in France.

— Death of Scott Leighton, the Boston artist.

— More bread riots in Ancona, Italy.

— Knox College, Ill., confers the degree of LL. D. on Explorer Nansen.

— The curfew whistles in Indianapolis at 8 p. m. to warn children of fifteen years of age and under to return to their homes, in accordance with the new law.

Thursday, January 20

— Dean Liddell, co-editor of "Liddell & Scott's Greek Lexicon," and author of other works, is dead in London.

— Anti-Jewish demonstrations continue in Paris and in other French cities.

— Mr. Morgan speaks for the third time in the Senate in favor of Hawaiian annexation; a Cuban debate in the House on strictly party lines, the Republicans solidly opposing belligerency.

— No Statehood bills to be acted on in the House this session.

Friday, January 21

— A report that Japan has bought a cruiser and two ironclads now being built in England and France for Brazil.

— The General Electric Company receives an order for thirty-two electric locomotives for the Central London Underground Railroad.

— A Cuban insurgent general surrenders with his officers and command (110 soldiers) in order to accept autonomy.

— The Japanese cruiser "Kasagi" launched from Cramp's ship yard, and christened by the daughter of Secretary Long.

— The Senate votes to take up the Teller resolution declaring that Government bonds may be paid in silver; more Cuban speeches in the House.

— Russia threatens "reprisals" if China consents to England's demand that the port of Taliens-Wan be thrown open.

— The National Conference for Primary Election Reform meets in New York.

Saturday, January 22

— A report that the Spaniards have captured Esperanza, the seat of the insurgent Government

in Cuba; the officials escape. The report denied; the Spaniards said to have been repulsed.

— Motions in the French Chamber for the separation of Church and State, and for the denunciation of the Concordat (the understanding between the French Government and the Vatican) defeated by large votes.

— Attorney General McKenna's nomination to the Supreme bench confirmed by the Senate.

— The French begin the construction of a railroad to connect their possessions in Somaliland with Abyssinia.

— Negotiations for reciprocity with France resumed.

— The President and cabinet decide to sustain the Bureau of American Republics.

— Death, in Paris, of M. Ernest Bazin, the inventor of the roller steamer.

Monday, January 24

— No signs of yielding on either side at the end of the first week of the cotton-mills strikes.

— Successful observations of the sun's eclipse in India on Saturday.

— A riot in the French Chamber over the Dreyfus affair; the sitting suspended.

— Big pension frauds discovered in Norfolk.

— Gov. John W. Griggs of New Jersey nominated for Attorney General.

— Bills introduced in the House to publish the pension list, and to incorporate the company which is to bridge the Hudson River.

— Two German warships in Havana harbor.

— An anti-Jewish riot in Algiers; two killed and many wounded by the troops.

— President Dole reaches Chicago and is welcomed by the party appointed to entertain him as the guest of the Government.

Boston Preachers' Meeting

The Preachers' Meeting held its session at City Point Church. There was a large attendance of ministers and their wives, who were also invited to a banquet which followed the session of the meeting. The special topic of "Revivals" was discussed. Rev. W. T. Worth read a scholarly and critical paper upon "Singing in Revivals," maintaining that it is not a question of musical taste, but spiritual effect, and the hymn-book must be used with discretion. Rev. L. W. Staples spoke upon "The Bible in Revivals," showing forcefully that the greatest instrument by which God accomplishes His work is the Bible in the minister's hand, and that it is the best text-book on revivals that ever was written. It breathes, inspires, promotes and compels revivals. Dr. L. B. Bates spoke upon "The Altar Service." His long and successful experience in revival and altar work gave special pertinency to his address. He maintained that a real altar service will stir the emotions more than any other service. Let some godly member be at the altar to welcome them and greet them with kind words, for the man will never come unless some one helps him, and our mission is to win souls. The only church that can reclaim the lost world is the church which believes in what the altar service represents—life, help, hope, peace, and joy. Bishop Mallalieu, who was present, pronounced the addresses unusually inspiring and helpful, and hopefully predicts a season of general revival among our churches. Congratulatory resolutions to Dr. Butler upon his approaching 80th birthday, Jan. 30, were passed, and it was arranged that the ministers and their wives should attend the reception which is to be tendered him at the Methodist parsonage, Newton Centre, Monday afternoon, Jan. 31.

The third volume of Rev. W. A. Thurston's "Souvenir History of the New England Conference" is just from the press. It contains portraits of Bishop Foster, Presiding Elder Eaton, the preachers of the North District, etc., etc.

Almanacs multiply in the land, but there is always one which stands at the head of the list; and the rank of standard authority among almanacs probably belongs to that of the New York Tribune. What Whittaker's is abroad, the Tribune Almanac is in America. The number for 1898, a copy of which lies before us, is the largest ever issued by the Tribune, containing 340 pages and having a variety of new features of some interest.

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